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New Testament Handbooks

EDITED BY

SHAILER MATHEWS

THE BIBLICAL THEOLOGY OF THE NEW TESTAMENT

New Testament Handbooks

EDITED BY SHAILER MATHEWS

THE UNIVERSITY OF CHICAGO

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THE BIBLICAL THEOLOGY OF THE NEW TESTAMENT

BY

EZRA P. GOULD, D.D.

AUTHOR OF "A CRITICAL AND EXEGETICAL COMMENTARY
ON THE GOSPEL OF MARK"

New York

THE MACMILLAN COMPANY

LONDON: MACMILLAN & CO., LTD.

1901

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ELRM
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Set up and electrotyped June, 1900. Reprinted April,
1901.

Norwood Press
J. S. Cushing & Co. — Berwick & Smith
Norwood Mass. U.S.A.

1514e

PREFACE

THE author hereby makes his acknowledgments to the Editor for very important help in the preparation of this book, quite out of the line of his required work. Owing to the very severe illness of the author, the editor has prepared the bibliographical notes, which are not only difficult of preparation, but in this case extremely helpful.

The material for the note on justification was very kindly contributed by Professor R. W. Micou, D.D., of Alexandria Theological Seminary, a former colleague of the author at the Protestant Episcopal Divinity School in Philadelphia, and by Dr. McGiffert of Union Theological Seminary.

This book is the result of studies in Introduction to the books of the New Testament pursued by the author with his classes in the Philadelphia Divinity School. In these lectures he undertook to find his way through the New Testament, just as the critics have found a way for us through the Old Testament. Their success in this work in the Old Testament has only made more conspicuous the failure to do satisfactory work of the same kind in the New Testament.

The author sends out this small treatise with considerable diffidence, but also with some confidence that it may enable students to do what he set out to do; viz. to find their way through the New Testament.

E. P. GOULD.

ST. GEORGE'S, NEW YORK,

June 20, 1900.

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THE BIBLICAL THEOLOGY OF
THE NEW TESTAMENT

THE BIBLICAL THEOLOGY OF THE NEW TESTAMENT



INTRODUCTION

THE PRESUPPOSITIONS OF THE THEOLOGY OF THE NEW TESTAMENT

BIBLICAL Theology does not deal with the teaching of the Bible as a whole, but with the doctrinal contents of each book or set of books. It presupposes that the Bible is not a single book, but a collection of books, and that these books, while they have a certain very important unity, owing to the presence in them of a divine element, are yet different from each other in the details of their doctrinal teaching. This is quite the most important fact remaining to be learned in regard to the Bible, that it is not a homogeneous unit, but a collection of more or less heterogeneous units. Among the weighty results of modern biblical study, this is preëminent.

Biblical
theology.

Biblical Theology has for its foundations, *Criticism* and *Exegesis*. Inasmuch as, for the purposes of this study, the Bible is divided into groups of books, the very first thing is to determine the group to which each book belongs. By ascribing to Paul books which do not belong to him, we enlarge the circle of his teaching unduly, and Paulinism proper is not so much enlarged as debased. Then, there is no place where the difficulty of running before you are sent has been shown so strikingly as in the attempts of men to

Its founda-
tions.

teach Biblical Theology, who are not first and foremost interpreters.

Source of the
variety of
elements
in N. T.
theology.

The variety of the elements which enter into the New Testament teachings, is rooted in the older Jewish literature. We have in that preceding literature a series of contrasts, which have passed over into the New Testament literature, and which help us to divide the books into their different classes. These contrasts are as follows:—

1. The
antagonism
of Priest and
Prophet.

1. *The antagonism of Priest and Prophet.* The priest in religion represents the attempt to win God's favour, or to avert his displeasure, by something besides obedience to his will, and especially by sacrifices and offerings, and various ceremonial forms. He represents also the demand that these functions, being of the nature of mysteries, be performed by a sacred class. The prophet rejects the whole system, and insists that nothing is required of man, except righteousness toward God and his fellow-man, and, if he is not living righteously, that he begin immediately. Man belongs to a spiritual order, and his obligations are inward, not external. Singularly enough, this antagonism of two things lying almost beside each other in the Old Testament has been often overlooked, and they have been taken as coördinate parts of the one Judaism. In their transfer to the New Testament, there is the same apparent coördination, and the same real antagonism.

2. The
antagonism
of Prophet
and Scribe.

2. *The antagonism of Prophet and Scribe.* This antagonism is so generally recognised in the Gospels as to need no argument here, only a statement of the character of the two contrasted forces in religion. The prophet is the man who sees the spiritual side of things, and has courage and utterance to impress it on his generation. He has these gifts because he has the vision of God, and hears his voice condemning the

sins of the prophet's own generation. The scribe on the other hand represents the idea that God ceased to speak to men at some time in the past, and he therefore turns to the past for religious ideas. He is the traditionalist, and like Lot's wife, ever looking back, is changed into a pillar of stone. His instrument, moreover, is a drag-net, and not a divining-rod. All canonical scripture is alike to him; the Levitical law as well as the prophets who condemn it, except that being himself without the prophetic spirit, he prefers Levitism.

3. *The contrast of Prophet and Philosopher.* These two are not exactly opposed, but occupy different spheres. The prophet is concerned only with that side of divine or human being that eventuates in conduct. For instance, he dwells on the spiritual side of man, but the incarnation of the spirit, and its origin, being only speculative in their interest, he leaves unsearched. The speculative side of Judaism is not Jewish, but comes only with the contact of Jew and Greek in Alexandrianism. And the new element which it introduces is a good example of the contrast of philosopher and prophet. The Jewish Scriptures reveal the fact of creation. Alexandrianism discusses the process, starting with Platonic dualism and introducing the Logos as the agent of the otherwise impossible creation. Paul's discussion of the origin of sin is another example of the attempt to rationalise what the prophet treats merely as a tremendous spiritual fact. Now the note of inspiration, with its accompaniment of authority, belongs only to the prophetic side of Scripture. Paul's discussion of sin falls into two parts, a description of the consciousness of sin in a man of absolutely unique moral earnestness, and a rationale of sin as a universal fact. In the one, he interests me greatly, but only in the other does he speak with authority.

3. The
contrast of
Prophet and
Philosopher.

4. The growth and contrasts of the Messianic idea.

4. *The growth and contrasts of the Messianic idea.* The idea of which Messianism is the final form, is that of the coming greatness of the people of God. After the establishment of the Davidic dynasty, this destiny came to be identified with that of the Davidic line. After the exile, it took the form of deliverance from the different powers to which the Jews were successively subject, and finally was expected at the hands of a mysterious heroic king in the Davidic line. This final form is that of the Jewish Messiah in the New Testament time. These are the particulars: the general idea is that of material greatness as the privilege and destiny of the people of God. But meantime, the actual hard fortune of the people, and especially of its best class, was teaching a different ideal of national greatness, which finds expression in the Deutero-Isaiah. His Servant of Jehovah is just this pious remnant, this spiritual élite of the nation, and he suffers because he is possessed of this superior goodness, and in order to deliver the sinful majority. There is here the glimmering of a great truth, that to be the people of God is the distinctive greatness of the Jewish nation, and that to suffer in that character is the culmination of the greatness.

This contrast is the final shape in which the spiritual form of the religious idea is brought into conflict with its various opposites.

For the purpose of the historical study necessitated by Biblical Theology, the books of the New Testament are divisible into the following groups:—

1. *The Synoptic Gospels*, containing the teaching of our Lord. As we shall see hereafter, these writings have to be considered, not only with regard to the purpose of Jesus as the original source of this teaching, but also with regard to the purpose of the evangelists themselves. But their importance as a valid record of

The five historical groups of the N. T. literature.

1. The Synoptic Gospels.

our Lord's teaching is vastly greater than as a record of the purposes of their authors.

2. *The early teaching of the Twelve*, of which the main record is the discourses in the early chapters of the Acts. These chapters show us a lapse on the part of the Twelve from our Lord's teaching into Jewish Messianism, while Paul in Galatians shows us their lapse from our Lord's liberalised treatment of the law, back into Mosaism.

2. The early teaching of the Twelve.

3. *Paul's writings*, containing the earliest protest against this lapse into Mosaism, but proclaiming also freedom from law as such. These writings include Galatians, Romans, 1 and 2 Corinthians, Philippians, and Philemon, and perhaps 1 and 2 Thessalonians.

3. Paul's writings.

4. *The later writings of the Twelve*, containing their answer to Paul's announcement of freedom from law as such, and showing that the law itself, the real law as distinguished from Mosaism, is a law of freedom. This group includes the Synoptics, which are written to show Jesus' teaching about this matter, James, and 1 Peter. The Apocalypse is an anti-Pauline writing of the same period.

4. The later writings of the Twelve.

5. *The writings of the Alexandrian period*. Alexandrianism is Judaism modified by its contact with Hellenism. Christianity became under its influence, first, an angelology, involving a depreciation of our Lord's person: and secondly, a rehabilitation of the Logos doctrine, involving the exaltation of the person of Jesus by making him an incarnation of the Logos. These writings include (1) Colossians, Ephesians, the Pastoral Epistles, Hebrews, 2 Peter, Jude; and (2) the Johannine writings.

5. The writings of the Alexandrian period.

The division thus made between these two groups of writings is one rather of author than of general philosophical spirit. In this the entire group is at one. The point of view, however, is markedly dif-

ferent as regards doctrine and, in addition, the ecclesiastical element is less evident in the Johannean than in most of the other Alexandrian writings of the canon.

- For this reason the Johannean literature is treated as a separate division.

PART I

TEACHING OF JESUS AS RECORDED IN THE SYNOPTIC GOSPELS



CHAPTER I

INTRODUCTION

It may be asked why this teaching is sought in the Synoptics, and not also in the fourth Gospel. All of them are Gospels, and all of them combine more or less actual discourse with subjective elements. The answer is, that in the Synoptics actual discourse predominates and subjective elements are minor and incidental, while in John the subjective element predominates. Proof of this is to be found (*a*) in the close resemblance between the discourse of Jesus in the fourth Gospel and the other Johannean writings; (*b*) in the difference between the Synoptics and John in important matters, such as the time of Jesus' announcement of himself as the Messiah, in which probability is with the Synoptics; (*c*) in the supremacy and absoluteness of the teaching in the Synoptics.

The Synoptics as sources of the teaching of Jesus.

As to the origin of the Synoptic Gospels, tradition¹ tells us that Peter rehearsed the story of Jesus' life to Mark, who put it into written form. Also that Matthew wrote the *Logia*, or Discourses of our Lord, in Hebrew (Aramaic). These are the two sources of

Origin of the Synoptics.

¹ See especially Eusebius, *Church History*, iii, 39, and vi, 14.

our present Gospels, Mark's account being identical with our Mark, and the main part, the trunk of the other two Gospels, while the *Logia* of Matthew is the source of the supplementary part of Matthew and Luke.¹

Criticism of
this tradi-
tion.

But the notion that the Gospels are the product of tradition, or are the story frequently told by Peter in his preaching, and finally written out by Mark; or, indeed, that this story was in any sense familiar to the primitive Church, is contradicted by what we know of the attitude of the Twelve, and of the church at Jerusalem toward the liberal notions of the Synoptics. The primitive Church was Judaistic in its belief; its Messiah was Jewish, and its legalism was not that of the Prophets; not even of the written law, but of the traditional law—that is, was Pharisaic.² Its attitude toward Paul on the one hand and James on the other, as well as the traditions of the extreme legalism of James, are a sufficient indication of this.³ On the contrary, the Gospels are anti-Judaistic in their teaching, declaring the oral law, and parts of the written

¹ For a general discussion, see Bruce, in *Expositor's Greek Testament*; Stanton, Art. "Gospels," in Hastings' *Dictionary of the Bible*; Sanday, Arts. in *Expositor* 1891, on "A Survey of the Synoptic Question"; Gould, Commentary on Mark, xliv-xlix; Woods, *Studia Biblica*, II, 59-104. The oral tradition theory is set forth by Wright, *Composition of the Four Gospels*, and Westcott, *Introduction to the Study of the Gospels*; the two-document theory, by Holtzmann, *Einleitung in das N.T.*, and Weiss, *Manual of Introduction to the N.T.* Other works covering the subject are Hilgenfeld, *Einleitung in das N.T.*; Zahn, *Einleitung in das N.T.*; Godet, *Introduction to the N.T.*; *Gospel Collection and St. Matthew*; Badham, *The Formation of the Gospels*. For full discussion, see Bacon, *Introduction*, in this Series.

² See, for instance, Acts 21:20.

³ These traditions as to James as given by Hegesippus are to be found in Eusebius, *Church History*, ii, 23.

law, to be human traditions. At the same time, they are very strict in their enforcement of the real law of God, insisting that obedience to that is the one condition, in fact the real meaning of membership in the kingdom of heaven. Such teaching as this, or writings embodying such teachings, could not have grown in the soil of a Judaistic Church, nor could that Church be nourished by such teaching. But Peter in the early period was Judaistic, not anti-Judaistic, and hence was not, *in that period*, the source of these anti-Judaistic writings. They are Pauline in their opposition to the Levitical law, and anti-Pauline in their insistence on obedience to the real law as the principle of righteousness and the condition of favour with God. The one position is as clearly marked as the other, and both are equally intentional, reflecting the status of the writer, as well as the Master whose teaching he records.

On the other hand, so trustworthy and sympathetic a report must have come from the circle of the Twelve. The tradition of Petrine authorship is correct, but it is a later, a converted, Peter, who had been moved by what seemed to be the error in both the Jewish and the Pauline interpretation of the Gospel to recall the words of Jesus as the corrective of both. This is equally true of the *Logia* of Matthew, which is the supplementary source of our present Matthew and Luke. Matthew, as the only publican among the Twelve, would be specially fitted to report the parts of Jesus' teaching antagonistic to strict Pharisaism, and at the same time, his position among the Twelve would make the early publication of such a collection of sayings improbable.

On the whole, this result of a careful induction of the New Testament facts is eminently satisfactory. It makes Paul the beginning of the movement in the New Testament Church toward a true understanding

The Gospel of Mark not from the Jerusalem church.

The Synoptics not the products of Paulinism.

Yet both Mark and the *Logia* are apostolic.

Summary: the relative significance of Peter, Paul, and Jesus.

of Jesus' position, but by no means the end. He did not lead the Church back to that position, but he was the means of stirring up the original apostles to do that work. Secondly, it is Peter, and not Paul, who restores to Christianity its proper balance; and primarily it is neither Paul nor Peter, but Jesus himself, since Peter is able to accomplish it by a sympathetic report of our Lord's teaching; *i. e.*, our Gospel of Mark.

The King-
dom of God.

The central subject in the teaching of Jesus as it is recorded in the Synoptic Gospels is *the Kingdom of God*. The importance of this term is shown (1) by the fact that whenever the teaching of Jesus is summed up in a single phrase, the phrase is the "Kingdom of God";¹ (2) by the readiness with which special subjects range themselves under this general head. It is assumed, evidently, that this subject will be understood, that it is familiar to Jesus' audiences. It is necessary to consider this statement in some detail. Among the Jews² the kingdom of God meant (*a*) the supremacy of Israel as the people of God; (*b*) the repentance of Israel, since their sin was what prevented their ascendancy; (*c*) the intervention of God, since their fall was due to his withdrawal; (*d*) the appearance of a king in the Davidic line, in whom the national hopes were to be realised;

The
elements of
thought.

¹ Mat. 4:23; 9:35; 24:14; Mk. 1:14, 15; Lk. 4:43; 8:1; 16:16.

² See Schürer, *Jewish People in the Time of Christ*, Pt. II, 154-187; Wendt, *Teaching of Jesus*, I, 33-89; Mathews, *New Testament Times in Palestine*, Ch. 13; Weber, *Jüdische Theologie*; Schultz, *O. T. Theology*, II, 197, sq., 354 sq.; Issel, *Reich Gottes*, 7-26; Baldensperger, *Das Selbstbewusstsein Jesu*, 3-99; Schnedermann, *Die Israelitische Vorstellung vom Königreiche Gottes als Voraussetzung der Verkündigung und Lehre Jesu*; Goodspeed, *Israel's Messianic Hope* (which contains an admirable bibliography and is the best historical treatment of the subject).

(e) the idealising of the Messiah, whose appearance was to be sudden and mysterious, and who would concentrate in himself the national glory; (f) the inclusion of other nations in the kingdom, partly by conversion, partly by conquest. Of these (a) and (d) are the generic and dominant elements.

The kingdom of God is fundamental in the teaching of Jesus by virtue of his claim to be the Messianic king, involving as it does the announcement that the kingdom was about to be established.¹ But it is only the essential idea that is retained by him, the elements that enter into it being all more or less transformed. It is this transformation which makes it necessary for him to occupy so much time over the subject. In place of the supremacy of the people of God is put the supremacy of God. In place of a national or racial people of God is put the people who possess certain qualities, such as humility, gentleness, poverty (of heart), and the like. That is, the kingdom is idealised and made ethical. It is those who are inwardly subject to God who constitute his kingdom. It is in the interest of this spiritual kingdom that God intervenes, and his intervention is of the kind that the spirituality of the kingdom demands. The object is not to preserve its members, not even its king, from outward evil, or to subject hostile powers to them; but to procure in them, and eventually through them in the world, this inward obedience to God. Its members, including even its king, are, on the other hand, to suffer persecution, since only an intervention of physical force could save them. The spiritual means for the establishment of the kingdom are, first, the power of the truth to make its own way owing to its essential affinity with human nature; and, secondly, the power of righteousness, or the

The kingdom of God in the teaching of Jesus.

His transformation of the term.

General character of the kingdom according to Jesus.

¹ Mat. 3:2; 4:17; 10:7, etc.

embodied truth, to communicate itself, to spread from man to man. Jesus' own kingly power is of this spiritual kind. He rules within, controlling men by his absolute truth, his righteousness, and his love. Evidently, it came to be included in this programme that Israel was to be set aside. The absolute spirituality of the kingdom meant its catholicity. "Accepted, not enforced,"—this is its motto. Force can procure outward subjection and obedience, but only spiritual acceptance can procure inward obedience. The absolute elimination of external force is therefore demanded by the very terms of the problem, which render force useless.

CHAPTER II

GOD

SINCE the object of Jesus is to establish God's rule over men by persuasion, it is evident that the stress of his teaching must be upon the doctrine of God. He must set God before men in such a way as to draw them to him. But the real occasions of this teaching are to be found, not in its object, but in the facts of Jesus' own spiritual nature and experience. The source of his spiritual life was in his sense of God. No other fact stood out so strongly as this in his teeming consciousness. And he saw moreover that this is the normal condition of men, and that the thing which rendered the life of men abnormal and unsatisfactory was the absence of this consciousness of God, which he therefore set himself to produce. But he also saw that such ideas of God as men had, needed absolute revision in the light of that knowledge which his own perfect sense of God gave him.

The doctrine of God in the teaching of Jesus.

At the same time, Jesus found among the Jews¹ a comparative knowledge of God, which made them the nation from which his work of establishing the kingdom must start. The great contribution of Israel to

The contribution of the Jews to the doctrine of God.

¹ Otley, *Aspects of the O. T.*, 161-205; Schultz, *O. T. Theology*, II, 100-179; Wendt, *The Teaching of Jesus*, I, 48 sq.; Kittel, *History of the Hebrews*, I, 242 sq., II, 157 sq.; Montefiore, *Hilbert Lectures*, 1892, 415 sq., 539 sq.; Smith, *Religion of the Semites*, 28-139; Budde, *Religion of Israel to the Exile*; Duhm, *Theologie der Propheten*; Weber, *Jüdische Theologie*.

religious thought was the unity and righteousness of God. Our Lord makes use of the former truth, the unity of the Divine Being, to enforce the concentration of religious affection upon the One God, after the fashion of the Old Testament.¹ And he uses the absoluteness of the divine righteousness to enforce righteousness in man.² But the noticeable thing about Jesus' doctrine of God is the absence of everything touching the mode of the Divine Being, and the concentration of attention upon his ethical qualities. There is in his teaching little or no contribution to the philosophy of the Divine Being, its whole effect being to increase our religious knowledge, and to excite our religious sensibilities.

Teaching of
the biography
of Jesus.

The most unique and instructive element in Jesus' presentation of God is the contribution made to it by his own activity. What he was, and did, is of more consequence than what he said. There is contained in that life more proof that God is, than in all other approach of God to man, or of man to God. Now, in the investigation of this side of the revelation through Christ, it is the miracles that attract our attention first, and paradoxical though it may seem, it is the miracles that afford us most valuable information. There are two facts about them which are alike interesting and apparently contradictory. First, their frequency — for they make the bulk of the Gospel story; and secondly, our Lord's reticence about them.³ This frequency on the one hand means their importance, but the reticence means that we have mistaken their apologetic use. We say that the power by itself is proof of Jesus' divine mission. But this would not lead to reticence. Evidently the miracles had for their

The frequency and
purpose
of his
miracles.

¹ Mk. 12 : 29. ² Mat. 5 : 48. ³ Mk. 1 : 44, 45 ; 5 : 43 ; 7 : 36 , 8 : 26 ; Mat. 9 : 30.

object just what appears, when we approach them from any other side than just their power. They are works of beneficence, performed to meet some need, or to alleviate some ill. And they are restricted to this. There is in them no show of judgment, of hostility to enemies, of protection against persecution, no external propagation of religion. All of these objects belong to miracles wherever else you find a miracle story, and their absence is the unique thing about Jesus' miracles. It is evidently just the effect of wonder produced by their supernatural power which Jesus deprecated, and which led him to enforce silence about them among the people. And yet, we should be making a mistake about the miracles, if we said that they had no apologetic effect. No, Jesus' desire being to procure obedience to God among men, by showing above all what God is, nothing could have been more effective than the miracles. They show us in a picture what would be the effect of introducing God's presence and rule among men, on the side of our external ills. We cannot say exactly that they solve the problem of these evils, but they do show the divine pity, and, therefore, that to set up God's kingdom would mean the alleviation of evils. It would mean the unhindered play in the world of a Supreme Power actively interested in man's good, and untiring in the pursuit of it.

Miracles had
an apolo-
getic aspect.

We learn, moreover, what the kingdom of God would mean on the spiritual side. The reason that Jesus, who, after all, was sent here principally for the amelioration of man's spiritual condition, was so shut up to this physical display of his beneficent power, was evidently the same lack of faith which in several cases prevented his miracles.¹ If he had found even the same amount of faith in the spiritual realm as in the

Miracles
and the
kingdom.

¹ Mat. 9 : 28, 29 ; 17 : 16, 19 ; Mk. 6 : 5.

physical, he could have produced corresponding effects. For faith is the undoubted medium of spiritual gifts, whereas its relations to physical miracles is yet awaiting a satisfactory explanation. The teaching of the miracles is therefore this, that, whatever may be the outward appearance, God's will toward men is consistently, and without exception, beneficent; it is a good will. This is one side of the revelation of the kingdom therefore, and it is a Gospel, a piece of good news, that God is about to establish his kingdom among men.¹

Christ's
attitude
toward
sinners.

The miracles show us the divine attitude toward the physical evils that infest the world. We have an equally decisive sign of God's attitude toward the spiritual evils, the sins of men, in Christ's treatment of men whom society cast out as socially and morally defiling. Prominent among these were the gatherers of the Roman taxes, the men called publicans in our Version. Their office was unpatriotic, and opened the way for exactions and frauds, of which it is evident that they were no ways loath to avail themselves. Yet one of this despised class Jesus called to be an apostle, another he took pains to treat with distinction, and he was known as the friend of the whole class. With them he associated in the same treatment the women on whom society especially puts its ban. The story of one of these, and of our Lord's infinite tact and gentleness in responding to her penitence and shame-stricken love, is one of the most beautiful in even his shining record.² It shows us what is God's heart toward a sinful world, that

¹ See Bruce, *The Miraculous Element in the Gospels*; Trench, *Miracles*; Burton, *Christ's Acted Parables*; Gould, *International Crit. Com. on Mark*, notes on 1:45; Dods, "Jesus as Healer," *Biblical World*, March, 1900.

² Lk. 7:36-50.

it is not his anger that is stirred up, nor his justice that is emphasised, in his contact with these outcasts of society, but a tireless and persistent love and pity. But as it would be inconsistent with the idea of the kingdom of God, to have it appear that God is any-way tolerant of sin, this friendliness of Christ toward sinners is exercised only in the interest of cure, and forgiveness is conditioned on repentance.

There is another side, moreover, to this treatment of sin by our Lord. The sin which is acknowledged and confessed he treats with this clemency. The sin which masquerades as righteousness he treats with the severity that it deserves. His condemnation of it, moreover, he justifies by a name which unfortunately our translators have disguised by merely transliterating it. Sinners of this class he calls hypocrites, that is, play-actors, performers of a part. And the thing which he condemns in them is this falseness, the unreality of their lives. His teaching is occupied largely with the exposure of this false righteousness, and with the exposition from one side and another of the nature of true righteousness. His association with tax-gatherers and harlots, therefore, is something more than mere pity, an unselfishness which goes where it is most needed. It is a readjustment of values, showing that the divine judgments are different in kind from human judgments. Men's judgments test a man by his respectability, or outward conformity to the manners and morals of society. God's judgments have regard always to motives, and are lenient or severe accordingly.

An extreme graciousness, coupled with an unexpected severity, seems then to be our Lord's spirit in his dealings with the sin of men. There are three considerations, however, to modify our judgment of this severity. In the first place, the sin that is judged

The theological significance of the attitude of Jesus toward social classes.

Modification of our judgment as to the severity of Jesus.

1. His severity against ungraciousness.

2. His teaching as to the graciousness of God.

3. Joy in heaven over a repentant man.

severely is the lack of this graciousness in dealing with other men.¹ It was not so much that the Scribes and Pharisees were scrupulous about small and unimportant matters, as that they were unscrupulous about really important matters, and especially about this mercy² which God displays so bountifully, but which he also exacts so rigorously. Secondly, the statement about the sun and rain, which God is said to send upon good and evil alike. This is given as a reason why men should forgive each other. When we come to analyse this statement, we find in it the restriction of God's judgments to the sphere of cause and effect. Some evil must result from evil upon the evil man himself; that is a matter of course. But what will that result be in a world like this, which is governed purely by law, that is, by natural sequence? Evidently, results will be of the same kind as the cause. Moral evil will follow moral evil, intellectual and physical ills will result from causes of the same kind, and will be restricted to these. Now, the beauty of Jesus' announcement of this principle is that he makes it a matter of God's disposition. It is a matter of his grace, that he does not extend his necessary judgments against sin by adding to them pains and deprivations belonging to the physical sphere.³ Such sufferings as the result of sin could be ascribed only to God's vengeance, and the core of our Lord's doctrine of God is that he is not vengeful. Thirdly, there is the statement about the joy in heaven over one sinner that repents, and not only joy, but the endeavour to secure that joy which ceases not until its object is accomplished.⁴ The upshot of the whole matter of God's severity is, thus,

¹ Mat. 23 : 23, 25, 29-36 ; Mk. 12 : 40.

² Lk. 11 : 42 ; Mat. 23 : 23.

³ Mat. 5 : 45.

⁴ Lk. 15 ; see especially vs. 4. The expression "until he finds it" is necessary to the completion of the picture, but

that it is confined within the necessary sphere of cause and effect; that, even there, the effect does not outlive the cause: and that God does not cease working over cause itself until it is quite removed. I do not see why this is not a perfect theodicy.

It is another obvious sign of Jesus' sense of God's graciousness as the conspicuous thing about him, that he calls him Father.¹ It would seem more in harmony with his teaching about the kingdom, that he should call God, King. And in order to a proper estimate of the term "Father," it is necessary to look at it in the light of this other fact of the kingdom. It means the same as when an earthly king is called the father of his people. Usually, the title of king implies a certain indifference to his subjects, or even oppression of them. It is even now considered an exceptional thing, which men regard with a certain incredulity, for a ruler to declare that "public office is a public trust." And when one is found, whose interest is the welfare of his people, who devotes himself to them, and who makes sacrifices for them, instead of demanding sacrifices of them, his care is signified by a title taken from another sphere, in which the relation is more intimate. It is simply, then, another way of saying that God is a beneficent ruler, whose people are enshrined in his heart, when Jesus calls him Father.

God a
Father.

let us thank God that it is there. Our Lord does not leave that picture without this final touch of splendour.

¹ Horton, *The Teaching of Jesus*, 53-65; Stevens, *The Theology of the N. T.*, 65-75; Beyschlag, *New Testament Theology*, I, 79-99; Wendt, *The Teaching of Jesus*, I, 184-209; Bruce, *The Kingdom of God*, 109-127; Fairbairn, *Christ in Modern Theology*, 360-440; Weiss, *Theology of the N. T.*, I, 92 sq.; Mathews, *Social Teaching of Jesus*, 62-69; Wright, *Fatherhood of God*; Mead, *Am. Jour. of Theology*, 1897, 577-600; Bradford, "God—Interpreted by Fatherhood," *Biblical World*, October, 1898.

God demands love of us.

It is another sign of God's graciousness, that the claim that he makes upon us is for our love. What is the thing that he craves? That tells the story of his nature. It has another aspect; it tells us the law of the situation, what is normal to the relation, so that what God demands will be right in the absolute sense of the word. But if God is a being who is swayed by what we consider the emotional side of being, in whom the affections predominate, that will certainly be shown when he comes, not simply to make a claim on us, but to remonstrate, and plead, and show the eagerness of desire. And when, therefore, Jesus makes this the first command of the Law, that we love God wholly, it means nothing else, it can mean nothing else, than that God himself is love, that love is the key to his nature.¹

God is love.

Service of God and man identified.

This loving God demands that service be rendered first to himself, and then to man; but Jesus sometimes apparently reverses this order, because he subordinates those acts in which men appear to serve God directly to those in which the service is of men directly, and of God only indirectly. God desires mercy to men rather than sacrifice offered to himself.² He requires honour of parents rather than any gift to himself.³ He requires men to be at peace with each other before they come to the altar.⁴ He regards judgment, mercy, and faith weightier matters than paying tithes to the treasury of the temple.⁵ He scorns the idea that the Sabbath law can stand in the way of an act of mercy, and virtually transfers this law from the first table to the second, saying that the Sabbath was made for man.⁶ The paradox of these various statements is easy to resolve. All of these contrasted acts are ser-

¹ Mat. 22 : 37 ; Lk. 7 : 42.

² Mat. 9 : 13 ; 12 : 7.

³ Mk. 7 : 11-13.

⁴ Mat. 5 : 23, 24.

⁵ Mat. 23 : 23.

⁶ Mk. 2 : 27 ; Mat. 12 : 9-13.

vice of God, if done rightly. Only the acts of worship and homage are like all acts of that kind; they belong to the conventions and forms of service. And in the case of God, it is only in these forms that he can be served directly. All the real service of him must be rendered indirectly through the service of man. And thus the real service of God and man become identified.

But while this demand of love shows God's nature to be love, while it is on this side the most gracious of commands, at the same time, it is the most rigorous and exacting demand that could by any possibility be made of man. It is not only the sum of perfections, the ideal side of human nature, but it is for that reason the most difficult of achievement, the one against which human nature rebels. I do not mean to say that men would not accommodate themselves to a system in which this was the ruling sentiment. But under a system in which self-regard, a steady fight for one's own interest, is the acknowledged economic principle, love is so manifestly disadvantageous, and selfishness has such overgrown prizes for the stronger and coarser natures, that love becomes the most difficult and despised of all virtues. For in such a condition of things it means self-abnegation. The only condition of obtaining what Jesus calls the world is that a man throw himself with all his might into the selfish conflict for its possession. And if, on the other hand, he prefers the luxury of righteousness and self-approval, and works for the common weal, the rough world pushes him aside, and he loses worldly good, with all that it means in the way of ease, leisure, position, and culture. And then, if it were only the man himself who has to suffer! But in any such loss a man drags down those dependent on himself as well. In other words, selfishness makes the social environ-

Reverse
side of this
gracious-
ness.

ment, and is expounded as the indispensable condition of advancement and civilisation. Our Lord proposes to substitute for it the opposite principle of love. Those who join hands with him must count on the sharp hostility of the existing order.

A God of judgment.

We must add to this reverse side of God's graciousness, that he is a God of judgment. This does not appear in his distribution of common goods, such as sun and rain, nor in the apportionment of this world's goods, which is governed at present by exactly that other principle of competition which disregards God's laws. These effects do not belong in the moral sphere, and so are not included in the results of moral action. The loss that the evil man incurs is in himself; it affects not what he has, but what he is. He loses his soul, or, as Luke puts it, he suffers the loss of himself. Sin is self-destruction, and in this sense the man who sins sets the powers of the universe at work against himself.¹ But there is another judgment equally severe to a man who has vision. Sin shuts a man out of the kingdom of God, or in the more expressive phrase for this connection, out of the kingdom of heaven. That is, it prevents his membership in the order which obtains in the universe. Whatever meaning heaven may have aside from this, it is evident from our Lord's teaching that it is the place where this divine order does obtain.² The only condition that our Lord makes for entrance into it is the doing of God's will, and this makes the character of the place as obvious as when one speaks of an artists' guild, or a manufacturers' club. The essential thing in each case is this character of the membership and not the luxury of the quarters in which the members are domiciled.

Sin excludes from the kingdom.

¹ Mat. 16 : 24-26 ; Mk. 8 : 34-37 ; Lk. 9 : 23-25.

² Mat. 6 : 10.

Here, then, are two sides of judgment, which really comprise in themselves everything that is disastrous to the interests of men, the deterioration and destruction of the man himself, and the disqualification for the order of things which has been ordained by God himself as containing within itself the only ultimate good.

Yet it is at just this point that Jesus shows us the ultimate meaning of God's grace. It has already appeared that this grace is manifested immediately in God's leniency toward those who transgress his law. But its final meaning is to be found, not in this leniency, but in God's persistent activity in the rescue and cure of lost and invalid souls. Seeking, saving, curing, finding, restoring, are its key-words, and meantime the sinner who recognises himself as such may know that God's treatment of him, whether lenient or severe, will be such as to secure this result. The passage, Mat. 7: 11, implies this discretion of God in the bestowment of his gifts. He will not give stones for bread; nor will he be lenient or lavish in his treatment of men, so that they will misjudge him and miss his best gifts. And he has not only the will but also the knowledge for such gracious as well as righteous ordering of his gifts.¹

Ultimate
meaning of
God's grace.

Wisdom in
God's gra-
ciousness.

¹ Lk. 15; Mat. 18:11; Mk. 2:16, 17.

CHAPTER III

THE KINGDOM OF GOD

The king-
dom of God.

Such, then, is Christ's teaching as to God, the King and Father. If now we turn directly to the consideration of the kingdom of God, an examination of Jesus' teachings¹ will show that here, as always, he dwells on the idea rather than the form of things. It is clear that it is the idea of the kingdom that he impresses on men's minds. But it is also equally evident that it is the kingdom in its idea, and not in any special form, that he seeks to establish. What shape it shall assume, he leaves to time and circumstances to decide. But in defining the idea, he leaves nothing to chance. That idea is the establishment of God's will as the ruling power in this world by the free act of its inhabitants. The one condition of membership in the kingdom is the doing of that will. Nothing else can by any possibility be substituted for this obedience. The

Condition
of member-
ship.

¹ Holtzmann, *Neutestamentliche Theologie*, I, 188-234; Horton, *The Teaching of Jesus*, 25-37; Stevens, *The Theology of the N. T.*, 27-40; Gilbert, *The Revelation of Jesus*, 30-166; Beyerslag, *New Testament Theology*, I, 41-54; Wendt, *The Teaching of Jesus*, I, 173-405; Mathews, *The Social Teaching of Jesus*, 40-78; Bruce, *The Kingdom of God*; Candlish, *The Kingdom of God*; Issel, *Die Lehre vom Reiche Gottes im N. T.*; Schmoller, *Die Lehre vom Reiche Gottes in Schriften des N. T.*; Lütgert, *Das Reich Gottes*; J. Weiss, *Die Predigt Jesu vom Reiche Gottes*; Paul, *Die Vorstellungen vom Messias und vom Gottesreich bei den Synoptikern*; Kropf, *La Pensée de Jésus sur le Royaume de Dieu d'après les Evangiles synoptiques*.

confession of his lordship, that is, the saying of creeds, without this, is, of course, *nil*.¹ To follow Jesus about, and listen to his words, — in modern phraseology, to go to church, — is vain without this.² It is like building on sand. The doing of mighty works in Christ's name, that is, the exhibition of faith, without this will end in banishment from him.³ The paying of tithes, that is, liberality in gifts, without justice, mercy, and faith, is neglect of the weightier matters of the law.⁴

But the free and unforced nature of the obedience is equally plain. It appears first from the predicted fate of its adherents. They are to be exposed, not incidentally and occasionally, but continually, and in the very nature of things to persecution and death. If we treat Jesus' own death, as so many do, as due to a special purpose of God, instead of to the ordinary passions of men, it tells nothing of the nature of the kingdom. But when we accept Jesus' own statement about it, that it is a fate to be shared by all who follow him, it can mean only one thing, that the idea of the kingdom is repugnant to men, and excites their deepest hostility, and that it is not the divine purpose to restrain them from the exercise of this by any divine intervention. Except for this, the Jewish idea of the kingdom and Messiah would obtain. If God ruled the nations with a rod of iron, it would not be his people who would have to suffer, but their enemies. There is no constraint, therefore, employed in the establishment of the kingdom. The same thing appears from Jesus' description of the methods of the kingdom. These are given most fully in the parables,⁵ which compare the growth of the kingdom to the sowing and growth of seed. The fundamental reason for this

Freedom in obedience.

1. Membership in the kingdom is foretold to involve suffering.

2. Methods of the kingdom.

¹ Mat. 7 : 21.

² Mat. 7 : 24-27.

³ Mat. 7 : 22, 23.

⁴ Mat. 23 : 23.

⁵ Mat. 13.

growth is the fact, that at bottom seed and soil — the word of God and the mind of man, — are adapted to each other, so that, as Jesus says, the earth produces fruit of itself.¹ But while this is the fundamental fact on which the sowing rests, the secondary fact is the different kinds of soil, some of which obstruct the growth. Then, while God sows good seed (in this parable good men), the enemy sows tares, that is, bad men. But here again, the method of the kingdom appears in the injunction not to root up the tares, since men are liable to pull up wheat also, but to let both grow together till the harvest. Further, in the nature of things, growth is a slow process, but not an unsure process. And then, changing the figure, Jesus compares the growth to the gradual leavening of a lump of dough. That is, it is a process of infusion, of influence. All of this describes the power of the word in the propagation of the kingdom. And it accords with this, that Jesus' office is prophetic, and that his relation to his followers is that of teacher to pupils. And when he is about to leave them, and commissions them to carry forward his work, the office into which he inducts them is the same office of teacher.² The *word* in these passages which describe the growth of the kingdom, is the word of the kingdom, and the fruit which it produces is obedience to the law of the kingdom.

Self-propagating power of good and evil.

Besides this power of the word, there is the power of good or evil in men to propagate itself. „Jesus tells his disciples that they are the salt of the earth, the light of the world.“³ And there are two conditions of the power which they exert. First, that they preserve

¹ Mk. 4 : 26-28.

² Matt. 28 : 19, 20, and all passages in which our Lord is called Master, which is a mistranslation of the Greek word, which should be translated Teacher. See margin of R. V.

³ Matt. 5 : 13-16.

the quality itself, which is the seat of power. If the salt become saltless, with what will you salt it? Secondly, that they not only preserve it, but show it. They are not to hide their light under a peck measure, but put it on the lampstand. It is easy to misunderstand this command, if we suppose the acts themselves to be the light which they are to diffuse, an injunction which would savour of ostentation. But the light is the inward light of character, which they are to let shine forth in acts, without which the light is unreal. But after all, the great proof of the free and unconstrained nature of this obedience is the inwardness of the law. A law of religious observances and ceremonials, even a law of external ethical conduct, admits of external enforcement. Man can be forced to keep the nine commandments, but a law of love is evidently a matter of motives and inward constraints.

It is important to notice first, that Jesus insists on the law.¹ There is no hint in his teaching, that there is any sense whatever in which the law is repealed. On the contrary, he says that his purpose is to complete the law. Some things in the law he abrogates on the ground that they are not parts of the divine law. Thus he refuses to sanction the Mosaic permission for divorce;² he does not hesitate to break the Sabbath³ — at least as far as Pharisaic rules were concerned, and⁴ he is said by the evangelist to abrogate the Mosaic distinction between meats. But the law itself he leaves more rigorous and exacting than ever. He substitutes in each case for the special enactment of the law, the principle, with whatever the principle comprehends.

The law of
the king-
dom.

¹ Holtzmann, *Neutestamentliche Theologie*, I, 130-160; Stevens, *The Theology of the N. T.*, 17-26; Bruce, *The Kingdom of God*, 63-84; Wendt, *The Teaching of Jesus*, II, 1-47; Mackintosh, *Christ and the Jewish Law*.

² Matt. 19 : 8.

³ Mk. 2 : 23 sq.

⁴ Mk. 7 : 19.

He therefore enlarges the range of law almost indefinitely. Then he carries it within, and makes it a matter of sentiments, affections, of pity, tolerance, humility, gentleness, purity, but especially of love. He dwells on two things in this connection: first, the necessity of the required affection as the motive of the action; and secondly, the necessity of action expressing the affection. And he thereby insists really on both sides of action, and makes evasion impossible. Jesus insists on a rare and fine spirit in men. They are not to look at a woman impurely;¹ they are to go so far in the direction of truthfulness as to regard even an oath as an invention of the evil one, making something more sacred than a man's word.² They are to love their enemies. Moreover, they must avoid ostentation, doing not even right things to be seen by men, lest pride should vitiate the good quality of the act.³

But the most radical specification which Jesus makes in the matter of conduct is what he says about the pursuit of wealth.⁴ It is contrasted with laying up treasure in heaven, that is, the inward wealth which is the only treasure there. He readjusts the whole scale of values, insisting that what a man is, is of consequence, and not what he has. And he says that these real values are to be pursued with singleness of heart. Men cannot combine the service of wealth and the service of God. So far is this true, that Jesus calls wealth unrighteous. This has a startling appear-

The law
made in-
ward.

Teaching as
to wealth.

¹ Matt. 5:28.

² Matt. 5:34 sq.

³ Matt. 6:17, 18; Mk. 7:14-19; Matt. 5:21-32; 6:1-23; Mk. 12:30, 31; Matt. 5:13-16, 28, 33-37, 43-48.

⁴ Rogge, *Der irdische Besitz im N. T.*, 1-48; Mathews, *The Social Teaching of Jesus*, 132-157; Horton, *The Commandments of Jesus*, ch. 15; Nathusius, *Die Mitarbeit der Kirche an der Lösung der Socialen Frage*; Root, *The Profit of the Many: or the Biblical Doctrine and the Ethics of Wealth*; Waffle, *Christianity and Property: an Interpretation*.

ance; in reality it so exactly accords with his teaching about the law of love, that it would eventually be received as a necessary inference from the principle, without the specific statement. Not that these goods which constitute material wealth are themselves evil, but that the qualities involved in the appropriation of these by the individual are obviously selfish.¹

But no specification can possibly equal in difficulty and ideality the principle which is enunciated by Jesus as the embodiment of the law. Love is in certain limitations as easy as it is beautiful. Certain relations, propinquities, affinities, awaken it, especially those of the family and of sex. But outside of these, the selfish interest so predominates as to make love nearly impossible. The love of power creates antagonisms, business is a strife of individual interests. Nay, the very affinities which create love in limited circles create repulsions and antagonisms outside. Anglo-Saxon ties mean Latin aversions. How strong this tendency of men to fly apart is, is nowhere so evident as in the Church, where the law of schism has been substituted for the law of love, and aroused the bitterest strifes. Moreover, the degree of love required is the most exacting part of the law. To love your neighbour when it does not conflict with your own interest, to love him except when you can make something out of him, is easy. But to love him as yourself means the elevation of love into a place where it changes all things. It is not only the individual, but society, that needs to be born again if one is to comply with this law.²

There is this to be said, however, about Jesus' attitude to the law, that in spite of the exacting nature of its demands, the effect produced is that of emanci-

The difficulties in the way of a law of love.

Emancipation the result of this teaching.

¹ Matt. 6 : 24 ; Lk. 16 : 9-13 ; Mk. 10 : 23-25.

² Matt. 5 : 43-46 ; 22 : 37-39.

pation. This note of freedom takes on different forms in the different books of the New Testament, but in one form or another, it is general, if not universal. In Paul, it is absolute freedom from the law. In James the law itself becomes a law of freedom. In Peter it is freedom from human law, owing to subjection to the divine, the higher law. In John it is freedom from sin. But the general fact is noticeable and undeniable, that the effect on the man who followed Jesus was not that of rigour, but of freedom. This was due to the fact that Jesus imposed nothing on men that was not demanded by the absolute law of righteousness, which is recognised by men as belonging to the nature of things. On the other hand, it freed them from the arbitrary enactments of the Jewish law. The party of the law among the Jews was in constant conflict with Jesus because of this carelessness of ceremonial enactment among his disciples. It was not his enforcement of a high standard of righteousness that was the primary cause of his rejection at the hands of ecclesiastics who sought to substitute ceremonial strictness for ethical uprightness; it was his influence in emancipating men from the yoke of an oppressive ceremonial. This is one of the meanings of his easy yoke. In the meekness of his spirit, he imposed on men no self-willed commands; he did not obtrude himself and his will on them, but sought only to enforce the commands of a righteousness having its seat in God, and which God had impressed on the very nature of men. The freedom of the kingdom therefore springs from the reasoned and principled nature of its law. In every department of knowledge men rest with confidence in the ultimate prevalence of the truth, because man is built that way. He believes that two and three are five, that the earth is round, that it took ages, instead of days, to create it, that truth and

The freedom
of the king-
dom.

purity and justice are obligatory, because he is built that way. And when truth displaces error in any department of knowledge, man feels a corresponding emancipation of spirit. Jesus is the great liberator of the human spirit; it is freedom, and not fetters, that he puts on men when he enforces the absolute law.

The profound graciousness of the law is another source of this sense of freedom. A law having love as its root, and flowering out into gentleness, mercy, purity of heart, peacemaking, forgiveness, though it may be difficult of attainment, makes an instant impression of its beauty, and attracts in the very statement of it. If a man does not obey such a law, he feels that he is in bondage to an alien power, and that to come under the spell of such a law would be emancipating in its effects.

The graciousness of the law a source of freedom.

Finally, the sense of emancipation comes from the source of obligation. Why must I obey? Because it is right, and to be constrained by this is no bondage. But why is it right? It is the answer to this question which lands us at last in a sure place. The source of law and of obligation is in the nature of God. The content of the law corresponds exactly to what is revealed to us as the central thing in God. The command is love, and God is love. Here, then, there is difficulty certainly, but no bondage. Jesus makes his appeal first to what he finds in men, and so his teaching convinces in the mere statement of it; he speaks with authority. And secondly, he appeals to what he finds in God. He produces his effect by the sense of God which he creates. He brings God and man together.¹

Obligation a source of emancipation.

¹ Mk. 2:18-3:6; 7:1-23; 10:17, 18, 42-45; 11:25; 12:28-34, 43, 44; Matt. 5:2-12, 45-48; also the passages in chs. 6 and 7, in which the heavenly Father is spoken of; 11:25-27.

Jesus belongs in the line of Old Testament prophets.

Jesus regards the ritual as of human origin.

In connection with this statement that Jesus emancipates men through teaching a spiritual instead of a positive law, it should be said that he belongs in the prophetic succession. There is the clearest line of demarcation between priest and prophet in the Old Testament; and their two systems, instead of being in harmony as coördinate parts of the same teaching, are really antagonistic to each other. The various passages in which the sacrificial system is deprecated might be taken as meaning simply that the moral law is superior, and that the ritual system is *nil* without obedience to that. But there is one passage in which even that possible interpretation is excluded; the two are placed in absolute antagonism, and the one excludes the other. Jeremiah¹ says expressly, that in the day when God brought the Israelites out of Egypt, he gave them no command concerning burnt offerings or sacrifices; but only this one command, that they harken unto his voice, and walk in all the way that he commands them. That is, a right walk is to be substituted for the sacrifices by which men seek to rid themselves of the consequences of an evil walk. Isaiah² adds to the sacrifices the observance of new moons and sabbaths, as things which God abhors. Jesus takes his place by the side of these prophets, not only affirming the superiority of the moral law, but speaking of the ritual law as a command of men, which it is sin to put in the place of the divine command.³ This is a fact of the utmost importance, as it has been supposed that the sacrificial idea, the altar system, was a legitimate element of the Old Testament religion, and as such was to be incorporated in some way in the Christian thought. Whereas the fact is, that it was one of two antagonistic ideas, in constant, open conflict,

¹ 7 : 22, 23.

² 1 : 11-17.

³ Mk. 7 : 3-23 ; Matt. 9 : 13 ; 12 : 7.

among the Jews, as in fact among all religions, and that it was the one of the two which was deprecated by the spiritual leaders. It was in the line of these spiritual men, and of this antagonism, that Jesus stood. A study of the institution of the sacrament will show that there is none of the priestly idea of sacrifice contained in that. All that it teaches is that Jesus' death is an example of self-sacrifice for the good of others, not in any way a satisfaction to God for the sins of men. Possibly if Jesus taught this elsewhere, his words in the institution of the sacrament might be construed in accordance with that teaching. But as Jesus elsewhere makes his death simply an example of self-sacrifice, what he says in the institution of the sacrament is to be construed in the same way.

The eucharist not sacrificial in the priestly sense.

CHAPTER IV

JESUS' ESTIMATE OF HIMSELF

Jesus as
Messiah.

THE coming of the kingdom means the appearance of the Messianic king. In order to understand the meaning of this, we have to consider it in its relation to the term "Kingdom of God." The ultimate fact is, that God is king. Jesus' position is, therefore, that of vice-gerent. The authority that he represents, that he wields, is divine. He has authority to forgive sins, to regulate the Sabbath law, to impose his yoke on men, to judge men; he is to come again at the right hand of power, and in the clouds of heaven. All of these acts are by virtue of his kingly power, but the kingdom is the kingdom of heaven, or of God,¹ and all his appeal to men is in the name of God, or of the kingdom which enshrines his will. To possess the kingdom, to see God, to be sons of God, to glorify God, to be perfect as he is perfect, to be recompensed by him, to have his forgiveness, to receive his care, to seek his righteousness, to be confessed by Jesus before his Father in heaven; these are the appeals

¹ Dalman, *Die Worte Jesu*, I, 75-79, has made this identification of the two terms practically certain by an appeal to the rabbinical usage of the term *malkuth shamayim* (Aram. *malkutha' dhishmaya'*) kingdom of heaven, as a synonym of the kingdom of God. For the belief that Matthew substitutes *τῶν οὐρανῶν* for *τοῦ θεοῦ*, see J. Weiss, *Der Predigt Jesu vom Reiche Gottes*, 9; Holtzmann, *Neutestamentliche Theologie*, I, 191 sq. See further Krop, *La Pensée de Jésus sur le Royaume de Dieu*.

that Jesus makes to men, and they mean that it is in reality the kingdom of God that he seeks to establish, the thought and love of God that he would make supreme among them.¹

But a prime consideration in this matter is what Jesus says about the power wielded by him in the exercise of his Messianic office. We have seen already that owing to the circumstances of his earthly life, his chief outward activity, the thing to which he was confined in his great work of caring for the ills of the world, was his miracles. It is a question of first-rate importance, therefore, by what power he performs these. If it is a power back of him, that means his vice-gerency, and not his individual power.² Now, in Matt. 12:28, Jesus says that it is by the Spirit of God that he casts out demons,³ and that, therefore, to say that he casts them out by Beelzebub is to blaspheme not himself but the Spirit of God. In the passage from Isaiah which immediately precedes this,⁴ God declares that he will put his Spirit upon the servant of Jahweh, who is one of the Old Testament Messianic types.⁵ In all of the Synoptics, Jesus is said to have entered upon his career as Messiah in the power of the Spirit.⁶ When it speaks of him, therefore, as Lord of the Sabbath, and having power on earth to forgive sins, the authority is derived from the same divine source. And in what he says about his exercise of power after his ascension, he ascribes it to the same source. He is to sit, not in the seat of power

His power as
Messiah.

The
miracles
of Jesus
worked
by God's
power.

¹ Mk. 2:28; Matt. 9:6-8; 11:29, 30; 25:31-46; 24:30; 16:27; 5:3, 8, 9, 16, 48; 6:1, 4, 6, 14, 15, 18, 25-33; 10:22, 23.

² Compare the words of Peter, Acts 2:22.

³ Lk. 11:20, by the finger of God.

⁴ Matt. 12:18-21; Is. 42:1-4.

⁵ Compare, also, the words of Peter, Acts 10:38.

⁶ Lk. 4:14, 18 is most explicit in this statement.

itself, but at the right hand of the power, and when he comes in the clouds of heaven, it is in the glory of the Father.¹ In Mat. 7:21, Jesus defines very well his relation to the Father. It is not the man who calls him Lord who will enter the kingdom of heaven, but he who does the will of his Father who is in heaven. That is, the object of his own lordship is to secure obedience to the will of God.

The self-designations of Jesus.

1. The Son of Man.

The titles by which Jesus designates himself are Son of Man² and Son of God. Both of them are Messianic titles. The one by which he most frequently designates himself, Son of Man,³ is used in the original to denote the vision of a man who appeared to the prophet, representing the kingdom of the saints as distinguished from the beasts which represent the kingdom of the world, which oppresses them. This came to be regarded as a Messianic passage, and consequently Son of Man as a Messianic title.⁴ It seems to have been chosen by Jesus as a name which partly discovered and partly

¹ Matt. 26:64; Lk. 22:69.

² Mathews, *History of the N. T. Times in Palestine*, 173 sq.; Horton, *The Teaching of Jesus*, 39-51; Holtzmann, *Neutestamentliche Theologie*, I, 246-264; Stevens, *The Theology of the N. T.*, 41-53; Gilbert, *The Revelation of Jesus*, 185-189; Beysschlag, *New Testament Theology*, I, 60 sq.; Weiss, *Theology of the N. T.*, I, 73-78; Nösgen, *Christus der Menschen- und Gottessohn*; Bruce, *The Kingdom of God*, ch. 7; Wendt, *The Teaching of Jesus*, II, 139 sq.; Baldensperger, *Das Selbstbewusstsein Jesu*, ch. 7; Grau, *Das Selbstbewusstsein Jesu*, ch. 6; Stalker, *The Christology of Jesus*, 45-83; Appel, *Die Selbstbezeichnung Jesu: Der Menschensohn*; Boehmer, *Reich Gottes und Menschensohn im Buch Daniel*; Sieber, essay in *Schnedermann's Jesu Verkündigung und Lehre vom Reich Gottes*; Krop, Appendix in *La Pensée de Jésus sur le Royaume de Dieu*; Sanday, Art. "Jesus Christ" in Hastings' *Dict. Bib.*

³ Dan. 7:13.

⁴ Compare Enoch 46:1-4; 48:2; 62:5, 7, 9, 14; 63:11; 69:26, 27; 70:1.

veiled his Messianic claim, until the time should come at the close of his mission for the full disclosure of it. But to one who is accustomed to our Lord's habit of discourse and knows with what certainty his mind turns to the deeper meanings of common sayings, it is almost impossible to rest satisfied with this merely politic use of a term really conveying so much. Son of Man is really only a more distinct affirmation of manhood. That is the meaning of the passage in Daniel, and in the prophecy of Ezekiel.¹ And while I do not think that Jesus would have accepted for himself any title that did not carry to his hearers an intimation at least of his Messianic claim, I still think that there is some reason beyond mere policy in the persistency with which he clings to this title. One thing is certain, those who love and understand him best, who speak with most authority and conviction of him, would find it hard to find another name which would tell them so much of his claim on our admiration and love.

Why the term was used.

If I read rightly the inward consciousness of Jesus which disclosed so clearly to him his kingship, it was through the idea of manhood that he arrived at the idea of kingship, and it was by the same road that he knew man must come to the same glory. As he grew to manhood, he must have discovered in himself those qualities and gifts, which, while they made his life a sad and splendid isolation, yet peopled it with the sorrows and sins, and on the other hand with the ideals and possibilities of the race, and which made him thus the bearer of those burdens, and the splendid

Manhood the basis of kingship.

¹ Ezek. 2 : 1, 3, 8 ; 3 : 1, 4, etc. See in particular Lietzmann, *Der Menschensohn*; Wellhausen, *Israelitische und jüdische Geschichte*, 312 n. ; Schmidt, in *Jour. Soc. Bib. Lit. and Ex.* xv. 36-53. As against these authorities see Dalman, *Die Worte Jesu*, I, ch. 9.

example and progenitor of these ideals. In other words, he discovered in himself what made him king of men, and what would lead ultimately to the recognition of this, and so by a straight road to the attainment of humanity's goal. It was not external credentials, it was not miracles, it was not any audible word of God, that led to his claim, but only what he saw enfolded in his manhood. And the rule which he has actually exercised has been the sway of this same perfect manhood. When Peter made his confession, it did not come from his belief in anything that he had been taught, but from the impression that this man, this man among men, had made on him. Now this is the ideal of kingship, of which others are poor travesties. There is hereditary kingship, there is elective rule, but both are imperfect attempts to discover the man fit to rule. And when the true king of men came, he depended on the depth and truth and worth of his humanity to create for him power over man.

2. Son of
God.

And yet this is true only in the light of the supplementary title, Son of God.¹ This again is a Messianic title.² The king or the prophet is in the Old Testament Son of God.³ One, because he represents God in his rule over the people. The other, because he repre-

¹ Holtzmann, *Neutestamentliche Theologie*, I, 265-277; Stevens, *The Theology of the N. T.*, 54-64; Gilbert, *The Revelation of Jesus*, 179-185; Beyschlag, *New Testament Theology*, I, 67 sq.; Stalker, *The Christology of Jesus*, 87-123; Weiss, *The Theology of the N. T.*, I, 78-82; Bovon, *Théologie du Nouveau Testament*, 412 sq.; Nösgen, *Christus der Menschen- und Gottessohn*; Grau, *Das Selbstbewusstsein Jesu*, ch. 8; Dalman, *Die Worte Jesu*, I, ch. 1; Gore, *Bampton Lectures*, 1891; Wendt, *The Teaching of Jesus*, II, 124 sq.; Sanday, Art. "Jesus Christ" in Hastings' *Dict.*

² Enoch 105:2; 4 Esdras 7:28, 29; 13:32, 37, 52; 14:9.

³ 2 Sam. 7:14; Ps. 2:7.

sents God in the more inward act of speech and revelation. But the name in its best meaning becomes a term of endearment, as among men. It designates one close to God. This progress of ideas we recognise in the Messianic use of the term. The Messiah represents God in his office, his rule being a vice-gerency, and not an independent sovereignty. But he represents him more intimately in his prophetic office, the truth that he reveals being a reflection of God. And finally, he represents God most fully in those gifts which betray intimate communion with God. In fact, all the way through, the secret of our Lord's life is his communion with God. But just here also is the perfection of his manhood. If man grew simply by drawing on the resources of his limited being, the growth would be correspondingly limited. But man lives on God, and there is no limit to God. To be the Son of Man, therefore, does not mean anything ideal, unless it involve the other term, "Son of God." Again, therefore, to go back to the consciousness by which Jesus grew into a sense of his kingship, this must have seemed to him the element in himself which gave him ascendancy over man. It was on the one hand the great lack that he observed in men; they had no sense of God; and on the other hand, the conspicuous thing about himself, that which gave colour, solidity, meaning, depth, to his life, was his open vision of God, in which he lived and moved. This gave him authority, clothed him with power, because he became by the means a real representative of God, not merely an official bearer of his authority.

Human
power
derived
from God.

Son of God and Son of Man are thus both of them Messianic titles, but both are evidently in our Lord's use of them made to express the facts of his self-consciousness, on which his Messianic claim is based.

CHAPTER V

JESUS' CONCEPTION OF MAN

The view of man involved in the preaching of the kingdom.

THIS is apparent, first, from the fact that he came to establish the kingdom of God, and that he calls on men to repent.¹ That is, their normal position is that of beings who realise God, and become subjects of his universal law. But after centuries of man's existence on the earth, the kingdom has yet to be established, and for its purposes man has to change his mental attitude and outlook. Jesus' profoundly gracious office, for which he was inspired by God, recognised man as poor, captive, and blind, but capable of release.² His mission is to men as sinners, and his office is that of the physician.³ He realises, moreover, not only that man needs a radical change before the kingdom can be established, but that the preaching of the kingdom will arouse the deepest antagonism, so that anyone who follows him will be subject to that hostility. And yet he expects that the kingdom will come, and that God's will will be done here as in heaven. It is important to remember in this connection that Jesus treats the virtues of the kingdom as natural virtues incident to the human condition, and not as the demands made of a superior class separated from their fellows. The Sermon on the Mount, we infer,⁴ was

¹ Matt. 4 : 17.

² Lk. 4 : 18-21.

³ Lk. 5 : 31, 32.

⁴ Matt. 7 : 28. The statement in the text is subject to possible criticism from the fact that after Jesus went into the mountain "*his disciples came unto him*" (Matt. 5 : 1). In the

addressed to the multitudes, and not to the disciples alone. And while there is every reason to believe that no such body of teaching was ever spoken by Jesus at any one time, this note is to be taken as a true condition of this teaching, whenever spoken. There is an esoteric teaching addressed to the disciples alone in regard to the fortunes of the kingdom, and their own prospects in connection with it, but this does not include any of the teaching in regard to the law of the kingdom, which is a common matter. It is men, and not merely disciples, who are to love each other as themselves. Antagonisms among men, or even to repay antagonism with antagonism, is against the law of the kingdom, whereas to meet it with love makes men sons of God. Prayer becomes also a human duty, only it must be real, and especially when men pray to be forgiven, they must not forget to forgive. They are dwellers in this world, but since it is now an alien world, their affections are to be concentrated on the spiritual order toward which the world tends. Combine this with the prayer taught by our Lord, that God's kingdom may come, and his will be done here on earth as in heaven, and what does it mean, except that there is an ideal order not yet realised, but sure to come, because it is latent in humanity? And the thing that he enjoins on men is, therefore, faith, that is, the spiritual sense which puts men in connection with this spiritual order, and clothes them with its powers.¹

Duties of man *vs.* duties of members of the kingdom.

And yet he is far from enjoining on men any estrange-

light of this statement and of the composite character of the discourse, it may not be possible to regard Matt. 7 : 28 as more than a general statement derived from such a passage as Mk. 1 : 22. It is, indeed, at this point that the teaching material in Matthew is added to the Mark source. But the view in the text is, on the whole, preferable.

¹ Matt. 5 : 1 f. ; 8 : 10 ; Lk. 18 : 1-8 ; Matt. 17 : 20.

The doctrine of man in the parables.

Affinity between man and truth.

The fundamental assumption of Jesus: humanity is akin to the kingdom.

ment from the world which wears the appearance of asceticism.¹ The parables contain the deepest teaching about the kingdom, but this teaching is based on the doctrine of man contained in them. Humanity in the parables is the soil in which the word of the kingdom is sown. The first and most obvious truth about this soil is the variety of hindrance which it presents to the growth and fruitfulness of the seed. Spiritual dullness, superficiality, worldliness, are enemies within man to the truth.² The second truth is that besides the children of truth planted by God, there are the children of the evil one.³ That is, both forces, both good and evil, are at work in the world. The third truth is, however, the fundamental one, that seed and soil are so adapted that the earth produces fruit of itself. There is at bottom an affinity between the spirit of man and the truth of God, so that humanity is the proper soil for the growth of the word.⁴ Man is made to believe the truth, and this is the ultimate ground for believing in the establishment of the kingdom in the world. The essential truth in regard to human nature is thus optimistic, not pessimistic. Growing out of the two, however, the more obvious evil side of humanity and the hidden deeper side of good, we have finally the fourth truth, that the growth of the kingdom is slow but sure. It advances slowly toward its goal, but the end is surely reached at last.

This truth about human nature, that it is superficially alien to the kingdom, but fundamentally akin to it, is our Lord's undeniable teaching. And it is evident, too, that he proceeds on this supposition in his teaching, in which he appeals to what is in man, and develops what he finds there. It is very true that man's

¹ Matt. 11 : 19.

² Matt. 13 : 1-8.

³ Matt. 13 : 24-30, 36-43.

⁴ Mk. 4 : 26-29.

salvation depends on the implanting in him of a divine force, but the fact about man which is developed here is not so much his admitted sinfulness as his dormant capacity for receiving this divine force into his life.¹

¹ On Jesus' teaching as to man, see Bruce, *The Kingdom of God*, 128-147; Schmeid, *Biblical Theology of the N. T.*, 170 sq.; Stevens, *The Theology of the N. T.*, 92-103; Beyschlag, *New Testament Theology*, I, 88-93; Holtzmann, *Neutestamentliche Theologie*, I, 113 sq.; 160 sq.; Mathews, *Social Teaching of Jesus*, ch. 2; Laidlaw, *The Bible Doctrine of Man*.

CHAPTER VI

DOCTRINE OF LAST THINGS

The simplicity of the eschatology of Jesus.

IN the main, Jesus teaches about the last things just those elementary truths which are among the fundamental facts of religion: — that men are immortal, and that their state hereafter depends on their conduct here.¹ More particularly, it depends on the good or ill which they do their brethren, which Jesus represents as done to him.² He represents himself as the Judge, that being a part of his kingly office.

Simple as are these teachings, Jesus has been subject to the most singular misunderstanding from the very beginning. The last things of which he speaks are not the end of the world, but of the age. And the period so ended is not that of the world, but of the age.³ More particularly, it is the end of the Jewish epoch in connection with the destruction of Jerusalem.⁴ The passages in the eschatological discourse which are supposed to point unmistakably to an actual return of Jesus at the end of the world, are really intended to teach something very different. They represent this return as⁵ immediately following “the tribulation of those days,” and there can be no doubt that “the tribulation of those days” is the siege and destruction of Jerusalem (vs. 21). The whole passage gets its subject from the conversation about

The return of Jesus.

¹ Matt. 22 : 23–33 ; Lk. 16 : 19–31.

² Matt. 25 : 31–46.

³ Matt. 13 : 39, 49 ; 24 : 3.

⁴ Matt. 24 : 29 *sq.* ; Mk. 13 : 24.

⁵ Matt. 24 : 29.

the destruction of the temple (vss. 1, 2). In Mk. 13,¹ the discourse takes precisely the same course, except that the coming of the Lord is said to be in those days, after that tribulation. The first of these designations of time refers to the general period, that is, that of the destruction of Jerusalem, and the second specifies the time *after* the destruction of the city as the particular time of the coming. Then in both, after the entire statement is in, including both the destruction of Jerusalem and the coming of the Lord which is to follow it, it is distinctly said that the generation was not to pass away until all these things are accomplished.² According to this, the coming of the Son of Man must be something other than a visible coming. There must be some prophetic use of language covering cases of this kind, in which the words have not their literal meaning, but an entirely allowable and reasonable rhetorical meaning. And as a matter of fact, there is such a use frequent in the Old Testament prophecies, where any divine interference in human affairs, and especially in the destruction of dynasties, is represented under just this figure of God coming in the clouds of heaven, accompanied by his angels, and attended by all these portents, such as the falling of the stars, the darkening of sun and moon, the shaking of the powers of heaven, and the like.³ Finally there is one passage

¹ The attempt of Wendt, *Lehre Jesu*, I, to discover two apocalypses in this chapter of Mark is certainly ingenious though hardly beyond objections. His first eschatological element, vss. 5 f., 9, 11-13, 21-23, 28 f., he regards as coming from Jesus, while vss. 7-9a, 14-20, 24-27 f., 30, he holds to be an early Christian apocalypse which has been combined with these sayings of Jesus.

² Mk. 13 : 30 ; Matt. 24 : 34.

³ See, for instance, Is. 13 : 9, 10 ; 24 : 21-23 ; Ezek. 32 : 7-10 ; Joel 2 : 10, 30, 31 ; Dan. 7 : 13. These figures are also frequent in the later Jewish literature.

which shows conclusively how this language is to be taken. Matt. 26: 64 says, "From this time on, you will see the Son of Man seated at the right hand of power, and coming in the clouds of heaven." The point of this is to be found in the note of time, which does not make the coming of our Lord to be a single event occurring at some point of time, but a continuous happening, which is to characterise the period beginning then and there. There is a sense, then, in which he is to come within that generation, and another sense in which he will be seated at the right hand of power continuously from the time of his departure from this world, and be continually appearing here in the world during the same period. The coming at the time of the destruction of Jerusalem gives us the clew to the meaning of both. That, as we have seen, is analogous to Old Testament passages in which any interference by God in the affairs of nations is represented under this figure of a coming. Every such providential happening in the history of the world, after our Lord's departure from it, is to be looked upon as a part of his administration of it. It is an interruption of the ordinary course of things, in which the slow process of the growth of the kingdom is hastened by some crisis, such as the breaking up of the Roman Empire, the Reformation, the American Revolution, and the like. But, meantime, Jesus is king just as much in the ordinary times that intervene.

The coming
of Jesus
not a single
event.

The judg-
ment also
continuous.

One important consequence of this is that the judgment which figures so conspicuously in the Advent is likewise a continuous process, and not a rounding up of things at the end of the world. The Jewish nation, and other nations, in which things have come to a like crisis, are subject to judgments which close up their affairs, but in the world at large it is the redemptive process which makes the splendid climax

and not the judgment process, for this is merely preparatory.¹ Single passages like these might not have much weight, if they were not a part of a great impression made by our Lord, that love is that attribute in God which not only outweighs but outlasts everything else. The teaching of the parables is the clearest teaching in the New Testament in regard to the manner of establishing the kingdom, and this teaching is clearly at variance with the supposition of a sudden or early winding up of the world's affairs. Over against it stands the Jewish Messianic programme, which sets up a victorious force in the world, instead of a slow-working principle. Yet although this mechanical and sudden social regeneration is foreign to the teaching of Jesus himself, after the short interval of a generation, instead of the insistence upon growth, there is predicted a return to this Judaistic programme. The teaching of the parables was thereby made a temporary device, which was set aside after this short time, and a return made to the other medium of force, which all of Jesus' teachings controvert. The present general teaching of a visible return of Jesus, either shortly, or after an indefinitely deferred period, is clearly untenable. It leaves out of view the fact, that whatever was predicted by our Lord was to take place within the generation succeeding his death. There is a consensus of scholars about this, the only question being whether he made a mistake or not. And it is clearly against the supposition that he did make a mistake, that he sets forth in the parables a statement of the slow growth of the kingdom which clearly contradicts the idea of an early coming.² Thus, in one sense, the

Reversion to the Judaistic programme for the coming of the kingdom.

¹ Matt. 5 : 43-48 ; 6 : 9, 10 ; Lk. 15 : 4, 8 ; Matt. 13 : 33.

² For a careful discussion of the critical aspects of the eschatological passages in the teaching of Jesus, see Stevens, *Theology of the N. T.*, 150-166.

coming of the Son of Man occurred at the destruction of the Jewish state, but in another sense it is continually happening, the great crises in the history of the world being really comings of the Son of Man. These judgments of the nations are a part of the process for the final setting up of the kingdom. But this final act will not be a judgment process, but the final entire submission of the will of man to the will of God.

Summary of
our Lord's
teaching.

The king-
dom.

Jesus, thus, claims for himself to be the fulfilment of the Messianic expectation of the Jews, — their hope for one anointed by God to rule his people and to deliver them from their enemies. But the idea in this which he seizes and holds fast is that it is the kingdom of God which he is to establish. In other words, it is the rule of righteousness which he is to establish. God and his righteousness were to be made the ruling powers in the world, not the Jews, nor even himself, except as he represented God and righteousness. This glad tidings, that this kingdom was to be set up, was proclaimed first to the Jews because they were the only worshippers of the true God, by which is meant the one and righteous God, and because as such the foundations of the new kingdom were to be laid in their race. But Jesus shows very early in his teaching that he does not expect the nation to be friendly to this kingdom, that in this new and ideal form in which alone it could take its place among the spiritual realities of this world, it was to meet nothing but the deadliest hostility of those who represented the idea in its older material form. In that form it promised selfish aggrandizement; in its new form it meant self-abnegation as the very root of all things. It meant the substitution of a rational spiritual righteousness for the formal righteousness that obtained in

the present form of the kingdom. This meant that the condition which Jesus was to meet and deal with in the establishment of the kingdom was a universal sinfulness, from which the Jews were not to be excluded. And among the Jews the deadliest form of sin, which consists in bitter hostility to the kingdom, and yet plumes itself on its righteousness, was found among the professed righteous and not among the professed sinners. The first thing to which Jesus had to address himself in his teaching was the revision of the idea of righteousness and of God. Evidently, if the religious heads of the nation were the worst sinners of their times, so that their religion was a mere pretext, the whole religious idea would have to be reversed. In the matter of the law, this revision consisted in the absolute rationalising and spiritualising of it, so that it should stand as a statement of the obligation that the very nature and spirit of God would impose on man. It dealt with motives, therefore, and principles, but above all, put love at the front as the complete statement of God's will in regard to man. In regard to God, it dwelt not on the mysteries of his being, but on the transparent depths of his ethical nature, and here, again, put love to the front as the very essence of what Jesus had to say about God as Father. Jesus proposed to himself, therefore, to conquer the world for God by teaching the world the truth about God and his will. Nothing could better show the spirituality and strangeness of his idea of the kingdom than this fact, that he, its king, was in his outward activity a teacher. He was a prophet, who expected, like the rest of the prophets, to be persecuted to the death. This fate was not prevented by his possession of miraculous power. Whether it was a power left at his disposal, or one restricted to certain uses, either in the one case on his part, or in the other case on the

Sinfulness.

Righteousness and law.

God.

Jesus a prophet.

part of God, there was a self-restraint in the exercise of an unlimited power in the interest of human freedom. And now that he has ascended, the unrestricted power is limited in the same way and in the same interest, since he warns his disciples to expect the same fate as himself, until they can bring the world which persecutes into the same obedience as themselves.

Salvation,
not judgment,
the end of the
world process.

As to the goal to which the world tends, it is not judgment but salvation. The world process is not to be closed with an act of judgment but of triumph. Society is to be leavened, and the will of God is to be done on earth as in heaven. The judgment is intermediate, continuous, and contributory.¹

In regard to himself, Jesus teaches that he is the being in earth and heaven set to bring all this about, and under God to act as king in this spiritual realm.²

¹ On his eschatology, see Wendt, *Teaching of Jesus*, II, 265-286; Bruce, *The Kingdom of God*, 311-328; Horton, *The Teaching of Jesus*, 139-153; Weiss, *Biblical Theology of the N. T.*, I, 143-158; Stevens, *The Theology of the N. T.*, 150-166; Beyschlag, *New Testament Theology*, I, 187-215; Holtzmann, *Neutestamentliche Theologie*, I, 305-337; Boyon, *Theologie du Nouv. Testament*, I, 453-474; Stanton, *The Jewish and Christian Messiah*, 298-356; Salmon, *The Christian Doctrine of Immortality*, 283-298; Salmon, Art. "Eschatology," in Hastings' *Dict.*; Gilbert, *The Revelation of Jesus*, 284-361; Baldensperger, *Selbstbewusstsein Jesu*, chs. 8, 9; Charles, *Eschatology, Hebrew, Jewish, and Christian*, ch. 9; Russel, *The Parousia*, Pt. I; Haupt, *Die eschatologischen Aussagen Jesu in den synoptischen Evangelien*; Schwartzkopff, *The Prophecies of Jesus Christ*.

² On the Messianic self-consciousness of Jesus, see Baldensperger, *Das Selbstbewusstsein Jesu*; Adamson, *The Mind in Christ*; Wendt, *Teaching of Jesus*, II, 122-339; Schwartzkopff, *The Prophecies of Jesus Christ*; Stalker, *The Christology of Jesus*; Forrest, *The Christ of History and Experience*; Burton, "The Personal Religion of Jesus," *Biblical World*, December, 1899.

PART II

THE TEACHING OF THE TWELVE

THE sources of this early teaching are to be found in the history and discourses of the early chapters of Acts. These have to be studied in connection with the statements of the Pauline Epistles about the relations of Paul and the Twelve. And if we accept the Petrine source of Mark, and the tradition that Matthew was the author of the *Logia*, the second source of the Synoptics, we have to distinguish between an earlier and a later teaching. Because, as we have seen, here is a body of teaching entirely in sympathy with Paul's opposition to the ceremonial part of the law, and therefore quite out of sympathy with the obvious attitude of the Church at Jerusalem toward Paul. When we speak of the Jerusalem Church in this connection, it is certainly impossible to leave out the leaders, although they may not have been quite so prejudiced as their followers. There must have been quite a change in the spirit of the Jerusalem Church, before so sympathetic a report of our Lord's teaching as that contained in Mark and Matthew could have come from two of the original apostles. For, while that teaching is not in accord with Paul's peculiar doctrine of the law, it is quite in sympathy with his practical object to free men from bondage to the ceremonial part of the law.

These discourses in the early chapters of Acts are not historical in the sense that they are verbatim

Character
of the dis-
courses in
Acts.

reports of separate addresses, but in that they preserve for us a type of teaching that correctly represents the apostles at this time.¹ They are historical, as the Sermon on the Mount was historical. They profess to give an account of the witness of the early disciples to the crucified, risen, and ascended Lord, and their prophecy of his early return to establish his kingdom.

Of this office of witness the apostles speak constantly.² Especially do they regard themselves as witnesses of the resurrection, which is the foundation of their faith.³ Indeed, they dwell as our Lord did not, on external signs, such as our Lord's miracles, the resurrection, and the gifts of the Holy Spirit.⁴ Evidently, they distinguish between the earthly office of Jesus, which they regard as mainly prophetic,⁵ while it is in his exaltation that he becomes Prince, Lord, and Messiah.⁶ During his life, he is anointed by God with the Holy

¹ For different views as to these discourses, see Weizsäcker, *Apostolic Age*, I, 209 sq., 241 sq.; Holtzmann, *Hand-Commentar zum Neuen Testament*, 307 sq.; Jülicher, *Einleitung in d. Neue Testament*, 259 sq.; Blass, *Studien und Kritiken*, 1894, 86-119; Blass, *Acta Apostolorum secundum formam Romanam* (for a criticism of Blass, see Schmiedel, Art. "Acts," *Encyclopedia Biblica*); Lightfoot, Art. "Acts," Smith, *Bib. Dict.*; Headlam, Art. "Acts," Hastings' *Dict.*; McGiffert, *The Apostolic Age*, 234 sq., 436 sq.; Ramsay, *St. Paul, the Traveller and Roman Citizen*, 1-28, 383 sq.; Mathews, "The Origin of Acts 9: 1-19," *Biblical World*, October, 1898; Barde, *Commentaire sur les Actes des Apôtres*, 574 sq.; Spitta, *Die Apostelgeschichte*, 285-380; Jüngst, *Die Quellen der Apostelgeschichte*, 191-221; J. Weiss, *Ueber die Absicht und den literar. Character der Apostelgeschichten*; Hilgenfeld, Arts. in *Z. für W. Th.*, 1895.

² Acts 1: 8, 11; 2: 32; 3: 15; 10: 39; 4: 33; 5: 32.

³ Acts 1: 22; 4: 2, 10; 4: 33; 3: 15; 5: 30; 10: 40-42.

⁴ Acts 1: 8; 4: 8-12, 31; 5: 30-32.

⁵ Acts 3: 22; 7: 37. He was the Messiah but had not performed strictly Messianic work. This was to be the purpose of his return.

⁶ Acts 2: 33, 36; 3: 14-16; 4: 29-31.

Spirit and power. But now in his exaltation he sends the Holy Spirit.¹ His title with them is commonly *ὁ παῖς αὐτοῦ* (*τοῦ θεοῦ*) Servant of Yahweh, the prophetic title of the elect Israel in Isaiah, which in the later usage is appropriated to Messianic use.² In this exaltation, his office is principally that of Prince of life and Saviour to give repentance and remission of sins. It is a period of transition, therefore, from the merely prophetic work of the earthly life to the purely kingly office which is to characterise his return to the earth.³ It is necessary to keep these offices distinguished in order to understand this teaching. According to the addresses in Acts, during his life, Jesus was himself a prophet anointed by the Holy Spirit; during his temporary sojourn in heaven he sends the Spirit to inspire his apostles for the same work; and on his return from heaven he is to be finally crowned as King, his enemies are to be subdued, and he is to be established as Judge.⁴ Every person who shall not listen to the prophet sent by God is to be destroyed from among the people. The present office of the risen Jesus is therefore to turn them away from their iniquities, that so they may be preserved from that fate.

The prophetic *vs.* the kingly work of Jesus.

The death of Jesus is not regarded by the early disciples as atoning or vicarious. Indeed, they do not rationalise it in any way. It would be singular if they had, just because they had seen in it the great hindrance to his work and to their belief. It was enough for them that this stumbling-block had been removed by his resurrection. They recognised in him now the risen and ascended Lord, exercising the spiritual

The significance of the death of Jesus.

¹ Acts 2 : 33.

² Is. 41 : 8 ; 42 : 19 ; 44 : 1 *sq.*, 21, etc.

³ Acts 4 : 12 ; 5 : 31 ; 10 : 43.

⁴ Acts 3 : 19-21, and especially, 23, 26.

powers of his kingdom in heaven at the right hand of God, and about to return to set up his kingdom here. It was enough for them to know that his death was by God's set plan, foretold in prophecy, and therefore the farthest possible from being a defeat.¹

The person
of Jesus.

As to the person of our Lord, there is the same primitiveness, the mark of an early and unreflective period, as in the rest of their simple doctrine. He is to them the Messiah, back of whom stands the mighty power of God, attested by signs which God gives him to perform, by his own resurrection which God accomplishes, by the gift of the Holy Spirit which has been promised him by the Father. In heaven as on earth, he is commissioned, attested, exalted, empowered by God, but there is no hint of a more intimate relation.² To be sure, miracles are performed in the name of Christ, and he gives the Holy Spirit, but both are traced back to God, who in them glorifies his servant Jesus.³

Persistence
of Judaism.

Jesus was to the first Christians not only the Messiah; he was the Jewish Messiah. We need not look for any specific proof of this within the discourses themselves, as it was not a controverted point. There is evidently an expectation that his Messianic work and blessings will somehow transcend Israel, but the blessing must come first to the chosen people, and only through them to others.⁴ But when the Cornelius event happened, they of the circumcision were amazed at the gift of the Holy Spirit to the Gentiles, and glorified God for the gift of repentance to the Gentiles.⁵ More than this, Christianity was to them no

¹ Acts 2: 23-36; 3: 18; 4: 27, 28.

² Acts 2: 22, 24, 32-36; 3: 13-16, 20, 26; 4: 10, 30; 5: 30-32.

³ Acts 3: 13; 2: 33.

⁴ Acts 3: 25, 26.

⁵ Acts 10: 45; 11: 18.

separate thing, it was genuine Judaism, and they joined, therefore, assiduously in the worship of the temple.¹ The significance of this lies not in the fact that they joined in this worship, but in the assiduousness of their attendance. Jesus was also a Jew, but the freedom with which he moved among the Jewish customs and laws was the principal occasion of the hatred that he encountered. So far was this the case that to him Jerusalem was forbidden ground. But after his death, the disciples' assiduous following of the temple service gave them favour with all the people. And when Stephen was accused of repeating Jesus' prophecy of the destruction of the temple, and the passing of the Jewish cult, the strenuous opposition to him is in marked opposition to the previous peace of the Church.²

In these discourses we have set forth, therefore, the very simple and reactionary faith of our Lord's early disciples after his final departure. His death had clouded their faith, but his resurrection had reëstablished it, and their testimony to this fact was that on which they mainly relied to prove his Messiahship. That set the whole thing on its feet once more. The difficulty of his death once out of the way, they could go back to his miracles, and rehearse once more the wonders which had always seemed to them, as they never had to Jesus, the great thing in his life. But

Summary.

¹ Acts 2 : 46 ; 3 : 1 ; 21 : 20.

² On Primitive Christianity, see Bruce, *Apologetics*, 430-447 ; McGiffert, *The Apostolic Age*, chs. 2-4 ; Weizsäcker, *The Apostolic Age*, I ; Lechler, *The Apostolic and Post-Apostolic Times*, I, 5-258 ; Thatcher, *The Apostolic Church*, chs. 1-8 ; Bartlett, *The Apostolic Age*, 1-203 ; Neander, *Planting and Training*, bk. I ; Wendt, *Handbuch über die Apostelgeschichte* (Meyer series) ; Baur, *Church History*, I, 1-43 ; Cone, *The Gospel and its Earliest Interpretations*, chs. 2-6 ; Pfeiderer, *Das Urchristenthum*.

they not only had their confidence in his Messianic office restored, they had his Messianic career marked out for him. His sudden taking off had seemed to cut that career short, but now the knowledge that he had ascended to the right hand of God meant the exercise of his Messianic office there. This power committed into his hands by God was shown mainly in his sending upon them the Holy Spirit, which enabled them to speak the truth about him with a power which was a revelation to themselves, and to perform miracles such as had graced his own life. But even this heavenly sojourn was only temporary, and prepared the way for what was, after all, the culmination, indeed, the realisation, of his Messianic career, his return to the earth to assume here his real sovereignty. Meantime in heaven his principal office was the restoration of Israel to repentance for remission of sins. It was the nation, the seed of Abraham, which he was thus to make a blessing to the world. This was the side of his Messianic office turned toward his own people, the Jews. Their sin as a people had culminated in their rejection of him, but they were to be restored to the old paths by the exercise of spiritual powers vested in him on his ascension. The other side was the subduing of his enemies, so that on his return to the earth he would reign over the whole world with the Jewish quarter as the court end of the town. That is, the Jewish Messianic programme is reëstablished, with only the unexpected interlude of the spiritual reign in heaven, preparatory to the final setting up of the kingdom on the earth. This they look forward to within their generation, and liable to occur at any time, and this expectation constitutes the hope of the Church in the first century, and the secret of its buoyant life. Meantime, as their hope is the Messianic hope, they relax none of their Judaism;

Reëstablish-
ment of the
Jewish
Messianic
programme.

indeed, they become objects of favourable notice on account of their strictness, and the fervour of their devotion to the Jewish cult. The testimony of Acts 21:20, 21, as to the zealous legality of the entire Jewish Church is conclusive as to the attitude of the Twelve, and as the spiritual work of the Messiah during his stay in heaven was to be the restoration of the Jews, and only through this restored Israel was to come the blessing of the other nations, the attention of the apostles was confined to the Jews, and there was no thought of any work among the Gentiles.¹

¹ It is, perhaps, significant that even the evangelisation of Samaria was the work of Philip, apparently a Hellenistic Jew, and certainly not one of the Twelve.

PART III

THE TEACHING OF PAUL

CHAPTER I

SIN AND THE LAW

The significance of Paul.

WHAT the early disciples effected was a reaction. What Paul effected in the midst of this reaction was a revolution, and it was due to his inside view of Judaism. He knew what it meant to try to be religious after the Jewish fashion. The righteousness of the law he had striven to attain, and he found himself a sinner, with unsatisfied longings, after it all. His confessions show that he had this conviction of sin as a Jew, before his contact with Christianity. And the circle was complete when he found in Christ what he had failed to find in law, an inspiration that lifted his endeavour after righteousness out of the dead level of rules into the high places of exalted motives.¹

In order to understand his position, we have to begin with the practical question which he debates in both epistles in which he discusses the law. The party of reaction had demanded that his Gentile converts be circumcised. And his difficulty with the law is that it contained those demands which became his reason for setting aside the law altogether. He argues the

¹ Rom. 7 : 7-25.

case at times as Jesus would, contending that forms are not on the same footing as the moral requirements of the law. Circumcision is a sign of conformity to the law, the badge of the people of the law. And as such, it avails a man only if he has that inward quality which the sign stands for. And if he has that inward quality, it makes up for the absence of the outward sign.¹ Paul argues the matter of eating food offered to idols, and all attempts to make the matter of eating this or that, one of moral discriminations, in the same rational, spiritual way.² He felt the futility, therefore, of the apostolic position, according to which discipleship to Christ only increased one's devotion to the Jewish cult. But there was another thing in the Jerusalem programme which he could see was equally futile — the expectation that the Messianic purpose could be achieved through the conversion of the Jews that they might be used as a spiritual force for the conversion of the Gentiles. In the first place, he knew it had been only by a spiritual *tour de force* that he had been converted, and he evidently regarded his as so far a representative case that it argued the extreme difficulty of any conversion of the nation without a supernatural intervention — something hardly to be expected on a national scale. Then he saw the clear alternative; either the Jews must be converted out of their Judaism — a result which the state of things in the Jewish Church showed to be entirely improbable; or supposing the state of things in the Jewish Church to be copied all over the nation, this would make the conversion of the Gentiles simply impossible. The only thing which could possibly supplant any specialised religion would be not another specialised faith, but only a universal religion,

The conversion of the Jews not a prerequisite to that of the Gentiles.

¹ Rom. 2 : 25–29.

² Rom. 14 ; 1 Cor. 8 ; 10 : 19–33.

which could appeal to the common humanity of all, and not to the religious bent of some one race or period. His call, therefore, to become the apostle to the Gentiles meant the definite setting aside of the Jewish-Christian programme, and the substitution for it of a direct work among the Gentiles. The implication is distinctly drawn that it was not to be Jews first and then Gentiles, but Gentiles first and then Jews, after they have been stirred by jealousy of the Gentiles who had moved into their place.¹

Opposition
of the
Judaising
Christians.

This move on the part of Paul, however, was not to go unchallenged. Certain men from the Jewish Church followed in his tracks, and began to teach his converts that they must be circumcised. This was the first invasion of the peace of the Church. Paul himself had been content to leave the Jewish Church to its own devices, so far as it did not interfere with him. But this attack on the religious liberty of his disciples aroused the slumbering forces of a naturally combative mind, and he took up the weapons of debate, and forced the fighting along the entire line. And his main position marked a turning point in the debate, which was otherwise really the controversy of Jesus with the Pharisees, of prophet with priest, of spiritual religion with formalism. The new Pauline element is the attempt to do away with the law, and substitute faith as the principle of righteousness. Our Lord, following in the line of the prophets, proceeded to idealise and spiritualise the law; Paul proclaimed the abolition of law, that is, not merely the ceremonial requirements of Mosaism, but law in general.² That he did not stop short of this,

Paul pro-
claims the
end of law.

¹ Rom. 11.

² The distinction between *νόμος* and *ὁ νόμος* is not so vital as to vitiate this statement. *νόμος* it is true can hardly be equivalent to our idea of law in its cosmic sense, but it is as much of an approach to such a generalisation as was possible for a Jew.

either at the ceremonial part of the law, or at the Jewish law itself, is proved by these facts. (1) He included the unwritten law of the Gentiles as well as the written law of the Jews in his argument. His attempt to prove the impossibility of righteousness under the law includes two parts; the first directed against the Gentiles, and the second against the Jews.¹ (2) He takes for an example of the fact, that the law brings death instead of life, the most spiritual command in the code.² (3) His argument was not against the imperfections of the law; his contention being that the righteousness of the law is unattainable, not that it would not entitle men to be considered holy if attained. (4) It is also to be considered that the righteousness of the law comes to fulfilment through the Spirit, but not as law. The virtues of the Decalogue are reproduced in the Christian, but not under the constraint of law. This means that law, as a principle, is unavailing to procure obedience to its own provisions. But Jesus idealised the legal principle, as well as the contents of the law, and so overcame any supposed difficulty in this direction. He made law the obligation imposed upon men by the very nature of God. It may be that sometime it will become natural for us to love, as now it is to be selfish, but shall we ever lose the sense that it is right to love? And that is what we mean by moral law; the imperative sense that certain things are right.

It is *ὁ νόμος* so abstracted as practically to destroy the idea by cult-requirement. See Lightfoot, *Galatians*, *νόμος*; Sanday and Headlam, *Romans*, 58. In general, see Pfleiderer, *Paulinism*, I, 68-90; Bruce, *St. Paul's Conception of Christianity*, 293-309; Stevens, *Pauline Theology*, 160-198; Beyschlag, *New Testament Theology*, II, 127 sq.; Holtzmann, *Neutestamentliche Theologie*, II, 22-37; Cone, *Paul, the Man, the Missionary, and the Teacher*, 179-198; Ménégos, *Le Péché et la Rédemption d'après St. Paul*, 96-123; Grafe, *Die Paulinische Lehre vom Gesetz*.

¹ Rom. 1 : 18-32 ; 2 : 1-29.

² Rom. 7 : 7-11.

Faith.

This, then, was the wide generalisation by which Paul reached his conclusion that circumcision was not binding. It belonged to the law, and the law itself was abolished, and another principle of righteousness established in its stead. The principle was faith, which was as old as Abraham, but which had acquired the reinforcement of a new object and inspiration in Christ. His proposition was, that we are made righteous by faith without the works of law. To prove this, he shows first the inefficiency of law to produce righteousness. In regard to the Gentiles, he had no difficulty in proving their sinfulness, but did feel it necessary to show that their sin was inexcusable by appealing to the fact that theirs was no venial ignorance of the law, but a deliberate *suppressio veri*. They knew God, not, to be sure, through revelation, but through his works; and they knew the law, not as it was written out for them in a code, but as it was written within.¹ Against the Jews, on the other hand, he charged that they were zealous upholders of the law, but careless in their observance of it, and that they prided themselves on their circumcision, which was the outward sign of their covenant with God, while they transgressed the law, which constituted the inner contents of the covenant. If either Jew or Gentile, therefore, were to be made righteous, it must be by some other principle of righteousness. But not content with these specifications, he shows the impossibility of legal righteousness conclusively, on his premises, by his citation of the statement, that every one is accursed who does not continue in all the things written in the law to do them. That is, the law requires the impossibility of a perfect obedience.²

Unrighteousness.

The apostle not only shows the fact of a universal sin.

¹ Rom. 1 : 18-32 ; 2 : 14-16.

² Gal. 3 : 10.

he rationalises it.¹ It is not by any mere chance that men all go astray. Sin is to him not only the individual act, it is a principle of evil, which once introduced into the world, all, Jew and Gentile alike, share. He traces the sin of men back to Adam, whose individual act of sin became a race sin which was transmitted to all his descendants.² But they were not held accountable for this; it was only as the race sin was turned into individual transgression that men were condemned.³ And here was where the law came in; it was added for the sake of transgressions, to produce them, or as it says in another place, to turn the original single sin into the multiplied sins of the individual. And it is right here, in this most sinister judgment of law, that Paul selects his example from the most spiritual part of the law. If it is the law against coveting,⁴ which is identified with a law against evil desires in general, against which he brings this charge, it must be the very principle of law itself, as he understood it, and not any code, nor any part of the representative code, that he declares to be abolished. The law against these desires brought into activity the principle of sin, and slew him. This was not because of any defect in the law itself, but because of the principle of evil that had become the inheritance of the race. The law would have operated in the same way on an inherited

Sin as a principle.

The effect of law on sin.

¹ On Paul's view of sin, see Pfeiderer, *Paulinism*, 35-47; Bruce, *St. Paul's Conception of Christianity*, 125-146; Stevens, *Pauline Theology*, 123-159; Weiss, *Theology of the N. T.*, I, 315-350; Beyschlag, *New Testament Theology*, II, 49-63; Holtzmann, *Neutestamentliche Theologie*, II, 37-53; Cone, *Paul, the Man, the Missionary, and the Teacher*, 218-250; Ménégoz, *Le Péché et la Rédemption d'après St. Paul*, 11-123; Werule, *Der Christ und die Sünde bei Paulus*.

² Rom. 5:12-21.

³ Rom. 4:15; 5:13.

⁴ Rom. 7:7. Compare Gal. 5:19.

principle of righteousness, turning the race righteousness into the individual acts of righteousness.¹

The flesh.

But it was not only this fact of race sin that accounted for its universality: the apostle located sin in man, pointing out the weak spot in him, which was not evil, but vulnerable. The idea that the flesh² was itself evil, the principle of evil in the man, owing to the evil inherent in matter, would be impossible to the apostle, who, as a Palestinian Jew, had none of the Greek repugnance to the flesh, and himself revolted against any attempt to philosophise religion.³ A good test of this is found in the fact that the apostle held strongly to the Pharisaic doctrine of a bodily resurrection, not of a spiritual immortality.⁴ The latter is the doctrine of the Alexandrians, who depreciated the flesh because of its materiality. No, the flesh was to Paul the seat of the appetites and passions, the residence of the *psyche* and not of the *pneuma*, of the lower and not of the higher spiritual part of the man, and as such was vulnerable and weak. It was the flesh upon which sin, as something almost personal, seized

¹ Rom. 5:20, which should be rendered, "And law came in as a side issue (*not included in the original scheme of things*) in order that the transgression might be multiplied." 7:7-25.

² There are no terms in Paul whose meaning is more fundamental than "flesh" and "spirit." See Laidlaw, Art. "Flesh," in Hastings' *Dict.*; Pfeiderer, *Paulinism*, I, 47-67, 192-215; Cone, *Paul, the Man*, etc., 218-230; Bruce, *St. Paul's Conception of Christianity*, 263-278; Beyschlag, *New Testament Theology*, II, 27-47; Holtzmann, *Neutestamentliche Theologie*, II, 19 sq.; Stevens, *Theology of the N. T.*, 338 sq.; Wendt, *Fleisch und Geist* (for criticism of this work see Gunkel, *Die Wirkungen der heiligen Geistes*); Dickson, *St. Paul's use of the terms Flesh and Spirit*; Holsten, "Die Bedeutung des Wortes σὰρξ im Lehrbegriffe des Paulus," in *Zum Evangelium des Paulus und Petrus*.

³ 1 Cor. 1:17-2:16.

⁴ 1 Cor. 15:38-49.

and wrought man's downfall. The victory of the spiritual principle was to be complete only when sin was dispossessed here where it had its seat and stronghold, a thing impossible, if matter itself was evil.¹ It is essential to an understanding of Paul's position to remember that sin was not to him the essential thing in human nature. He identified man himself, the *ego*, the personal principle, with the higher part of man, which is not invaded by sin. Sin is to him an alien thing which has usurped dominion over his actions, but against which the higher part, the man himself, rebels. It is included in this view, that the flesh, the lower part, is also the executive part of the man. In the concrete, it is the body, the members, the very instruments of man's activity, in the midst of which sin has encamped, and as the ruling principle there it controls his actions. But it is powerless to take possession of the *ego*, to identify itself with the man, which remains in a state of perpetual revolt against it. The principle of righteousness in him therefore does not have to be created, only discovered, and freed from the domain of the flesh.²

Sin not the
ego.

¹ Rom. 8 : 3 and the remarkable argument in ch. 7.

² Rom. 7 : 14-25.

CHAPTER II

THE RIGHTEOUSNESS OF FAITH

The nature
of this right-
eousness.

THE righteousness of faith which the apostle substitutes for the righteousness of law is not the normal righteousness, which term can be applied only to a perfect legal righteousness. That perfect legal righteousness would be attainable if it were not for the fact of the race sin, and of the weakness of the flesh. But the presence of these makes that righteousness impossible, and another righteousness necessary. But this substitute can never be anything more than an inferior righteousness, the acceptance of which on the part of God is an act of grace, not of justice, not demanded by man's merit, but freely bestowed by God's favour. And yet it is a real righteousness, not fictitious. This appears from the fact that the word translated "justify" in the English Version is construed with cases and prepositions which render the meaning "judge righteous" quite impossible. The man, for example, is said to be justified by faith, and through faith, whereas, if the act is one of judgment, the act of the man, whether works or faith, can be neither that by which or through which the judicial act is performed, but only that on account of which it is done. And yet this proper construction is not found with the verb. But the man is made righteous by and through his works, or faith. This is the fact in regard to the Pauline use of the verb δικαιοῦν, *to justify*, which makes the generally accepted meaning impossible. As long as it was translated "justify," and then this was

Man is made
not declared
righteous.

explained to mean "judge righteous," the lack of adjustment between the verb and its construction was not seen. But when the assumed meaning is introduced into the translation, the incongruity becomes apparent. The cases and prepositions with which it is construed express agency, not cause, and the act of the man in the matter of judgment is cause, not agent.¹

But, inasmuch as the state of righteousness into which a man is introduced by the act of faith is different from that into which he is introduced by works, a righteousness which is plainly in some sense a quasi-righteousness, it is necessary to carry the argument a step further, to show that the quasi-element does not involve the element of fictitiousness, but only of inferiority. To answer the question thus raised, we must examine the apostle's statements to find if faith is in his view a principle of righteousness really, or only by an act of grace which passes over the real state of the man, and assigns him a position, which really does not belong to him. The following facts will show how Paul regards faith²: (1) In the first place

The righteousness of faith not fictitious.

¹ For further discussion, see my article in *Am. Jour. of Theology*, 1897, pp. 149-158; also, Pfeiderer, *Paulinism*, 160-191; Simon, Art. "Justification," in *Hastings' Dict.*; Bruce, *St. Paul's Conception of Christianity*, 147-164; Stevens, *Pauline Theology*, 259-291; Weiss, *Theology of the N. T.*, I, 419-452; Beyschlag, *New Testament Theology*, II, 183-200; Holtzmann, *Neutestamentliche Theologie*, II, 124 sq.; Cone, *Paul, the Man, the Missionary, and the Teacher*, 342-369; Sabatier, *L'apôtre Paul*, 318 sq.; Sanday and Headlam, *Romans*, 28-31; Kaftan, *Das Wesen der christlichen Religion*, 300 sq.; Ritschl, *Rechtfertigung und Versöhnung*, Bd. III, 156 sq.; Lipsius, *Die Paulinische Rechtfertigungslehre*; Riggenbach, *Die Rechtfertigungslehre des Apostels Paulus*; Ménégos, *Le Péché et la Rédemption d'après St. Paul*, 251-286.

² Warfield, Art. "Faith," in *Hastings' Dict.*; Weiss, *Theology of the N. T.*, I, 437 sq.; Beyschlag, *New Testament Theology*, II, 175-182; Holtzmann, *Neutestamentliche Theologie*, II,

it is to him one of the principles of the new life, in a certain sense the continuous principle of that life.¹

(2) Faith is commended as praiseworthy.² (3) The relation of faith to repentance. This is a consideration of the greatest importance, because repentance is the act by which man passes from the state of disfavour with God, into that of favour. The Greek word which we have translated "repentance" denotes that inward change of the man from sin to righteousness which is the natural cause of God's change of attitude toward him. As far as the man's past is concerned, this involves pardon, but of the man's present state there can be nothing but approval, and these two necessary elements are included in the general Scriptural statement. Now the apostle does not use the word "repentance" in this connection, but in his discourse about justifying faith, he does introduce the act of repentance, though under another name. In Gal. 2:16 he says that he believed in Jesus Christ, that he might be justified by faith in Christ, and not by works of law. And in verse 19, he goes on to say that this death to law was in order that he might live to God. Then to clinch the matter, he says, verse 20, that it was with Christ that he was thus crucified to law, and

Faith and
repentance.

121 sq.; Stevens, *Pauline Theology*, 268 sq.; Bruce, *St. Paul's Conception of Christianity*, 225 sq.; Sanday and Headlam, *Comm. on Romans*, 31 sq.; Lightfoot, *Galatians*, 154 sq.; Hatch, *Essays in Biblical Greek*, 83 sq.; Schlatter, *Der Glaube im N. T.*; Schnedermann, *De fidei ratione ethica Paulina*. See further the note on p. 79 below.

¹ Rom. 15:13; 1 Cor. 14:22, 23; Rom. 1:8, 12; 5:2; 11:20; 12:3, 6; 14:1; 1 Cor. 2:5; 12:9; 13:2, 13; 2 Cor. 1:24; 4:13; 5:7; 8:7; 10:15; 13:5; Gal. 2:20; 3:2, 5; 5:5, 6, 22; Phil. 1:25; 2:17. The statement among these in which this position of faith is directly affirmed, and not implied merely, is 1 Cor. 13:13.

² Rom. 1:8, 12; 4:19, 20; 2 Cor. 8:7; 10:15; Phil. 1:25

that he lives no longer as the *ego*, but Christ lives in him, which explains how it is that his death to law became a life to God. But further, to connect this directly with the act of faith, he declares that the principle of this new life is his faith in the Son of God. Here is evidently the change from sin to righteousness which is elsewhere called repentance, and the principle by which the change is effected is faith.

(4) In Rom. 8:1-11, the apostle concludes what he has been saying about the deliverance through Christ with the statement that there is therefore no condemnation to those who are in Christ Jesus. This "therefore" connects the statement with the preceding passage in which he describes his bondage to sin and his deliverance from it. He is not under condemnation, because he is no longer under sin. That is the force of the "therefore." It establishes the man's acquittal in his deliverance from sin. But then he goes on to confirm this by a rehearsal of this deliverance. He is set free from the law of sin and death by a new law set up in him by the Spirit of life in Christ Jesus. God by the gift of his Son accomplished the dispossession of sin within the flesh where it had its seat, in order that the command of the law might be fulfilled in them who walk not according to flesh, but according to Spirit; because those in the flesh cannot please God, only those in the Spirit. That is, the reason of the man's reception into the favour of God, is not what Christ has done for him *ab extra*, but what he has done within him in restoring him to a new life of righteousness. Now this passage it is simply impossible to adjust to what has preceded, if that has for its subject justification, not as an act of rectification morally, but as an act of judgment. For that would make two judgments, one being God's act in the free acquittal of men who believe in Christ as an expiatory sacrifice ;

Faith leads
to a dis-
possession
of sin.

and the other being this judgment, which accepts believers because their faith leads up to a life acceptable to God. Whereas if the preceding subject has been justification considered as a moral rectification, this follows naturally as a statement of the acceptance of such morally rectified persons into the favour of God. In the one case, we have two incongruous judgments; in the other, a statement first of God's act in providing for men a new righteousness through faith in Christ, and secondly of his acceptance of those who have this new righteousness into his favour.

Faith works
through
love.

(5) The passage, Gal. 5:4-6, in speaking of this very matter of justifying faith, defines it as a faith which works through love and purifies the heart. This is not merely a chance statement about faith, but is given as the reason why it avails with God, instead of circumcision. *Quod erat demonstrandum*. We set out to ask whether Paul regards faith as a real principle of righteousness, or only the non-moral condition of God's acceptance of a man who is not righteous, but a sinner. But if faith works through love, which is the sum of all the virtues, and purifies the heart, then it is obviously a real principle of righteousness, and not the condition of God's acceptance of a man who is not made righteous by it.

Faith the
only basis of
justification.

(6) Faith itself is the cause of justification and not the righteousness of Christ, or his expiatory sacrifice. This is a very important element in the discussion, because it is at the very root of the ordinary doctrine of justification, that it is not procured by anything in the man himself, but is the result of the expiatory death of our Lord, which purchases for man release from the penalty on the ground of Christ's own bearing of that penalty. It is this doctrine of atonement which includes within itself as its human condition the faith which really does nothing more than bring the indi-

vidual man into connection with the finished work of Christ. It is decisive against this view that Paul cites the faith of Abraham as the palmary case of justifying faith. The faith in this case is simply a faith in God in the matter of Abraham's posterity, a faith the merit of which was enhanced by the obstacles which it overcame in the matter of Sarah's over age, and of the command given him to sacrifice Isaac. Evidently in this case it was the faith itself that justified, and evidently also because of the principle of righteousness contained in it.

It is here that one obtains the proper point of view for examining Paul's doctrine of election. It has been given to Paul to be more variously misunderstood than any other man except our Lord himself, but nowhere more grievously than on this subject. By his doctrine of election is meant Paul's exposition of the fact that his Gospel, as he calls it, involves the exclusion of the Jews from the kingdom, and the substitution of the Gentiles, and this in its turn means apparently the defeat of the divine purpose in making the Jews his chosen people. What has been supposed to be the apostle's ultimate thought about this is really only a preliminary step, and to treat it as ultimate is to throw the whole discussion out of relation, and leave the apostle with his main question unanswered. The answer has been supposed to be that God's choice is absolute, for which he is required to give no reason. But while this would answer the question why God chose any individual or nation, — namely, that there is no particular reason, and does not need to be any, — it would not in any way meet the question, how he could set aside a definite promise, expressly made irrevocable in the first place. No, the answer is, that the ground of God's choice is the faith which Israel inherited from Abraham, but which the nation has by its

St. Paul's
doctrine of
election.

The ground of God's choice of Jew or Gentile.

own act set aside, and substituted for it the self-righteous ground of legalism, while the Gentile on the other hand has succeeded to Israel's position and privilege of faith, and that the relations of the two are thus by the act of each reversed. And yet this does not give the Gentiles an independent claim on God nor a permanent advantage over the Jew. The stock of God's people is still the Jews, and the Gentiles have been grafted into that stock. That is, they have inherited the Jewish Scriptures and the Jewish Messiah. And God's purpose in regard to Israel remains unchanged. When once the gathering of the Gentiles is complete, God means to stir up the Jews to jealousy, and ultimately to bring in all Israel. This is the answer, and the other, the absoluteness of election, is only a preliminary consideration, intended to rebuke the presumption with which ignorant men bring charges against God.

Why is faith the principle of righteousness?

But why is faith the principle of righteousness? The answer to this question is obvious to any one who is conversant with the apostle's thought. At least, the most obvious answer is that faith justifies because it connects the man with Christ. Our Lord is himself the vital principle of the new life, and faith is what brings the source and recipient of the life together, as roots bring plant and soil together.¹ And yet, as we have seen, one will have to seek further than this to discover Paul's whole idea, because he ascribes the same power to the faith of Abraham. Faith is evidently in his view a principle of righteousness because it has the power which the law has not, to implant life. Sin has destroyed the moral life of man

¹ Among the multitude of passages where St. Paul affirms this mystic relation of Christ to the believer, see especially Gal. 2:19, 20. See also Sanday and Headlam, *Romans*, 162-166.

and something is needed to restore it. This power is lodged in faith because it establishes spiritual connection with God, it brings men into fellowship with God, either immediately, as in the case of Abraham, or through Christ. And Christ becomes the ground and basis of faith not only through his death, but also through his resurrection.¹ Anything in either God or Christ which is restoring and life-giving in its effect, may become the object of faith and the restorer of life. But as a general thing, just as it is Christ who is the usual object of faith, so it is the death of Christ, rather than the other aspects of his life. And we have here, therefore, the first attempt to rationalise the death of our Lord; not only to remove the difficulties attending it, but to show its place in the divine scheme of redemption. The passage in which this is set forth most fully is Rom. 3:21-31. It is a passage which describes the new righteousness, and it is different from those passages which we have been examining, in which justification is by the act of the man himself, since God is introduced here as the justifier. But not even here does the word denote the judicial act directly, though it is involved in it. The word generally means to make righteous, and this may be either by the man's own act, in which case it denotes the quality or act which God recognises as constituting his righteousness, or it may be by the act of God, in which case it denotes the reinstatement of the man in the position of righteousness; not the judicial act itself, but the effect of that in this reinstatement. The gratuitousness which is said to belong to the divine act here, shows that it is this reinstatement which is meant, since it is the incipient righteousness of faith which God accepts,

Christ as the basis of faith.

¹ Rom. 4:24; 10:9.

not the accomplished righteousness of works. This reinstatement of man in the status of righteousness is said to be through the redemption in Christ Jesus, and this term again applies more naturally to an effect of the work of Christ in procuring the recognition of this righteousness, rather than in producing the righteousness. Now what follows in Rom. 3:25, is evidently to show in what this redemption consisted. It says that God set Jesus forth as a propitiatory sacrifice in his blood (death), through faith. According to this, the sacrifice is the death of our Lord, which becomes the offering of the individual man through his faith, and propitiates God, as the sin offerings of the law propitiated him, wiping out guilt by a sacrifice, which in some sense takes the place of the man's own suffering.¹ The death of our Lord becomes to Paul expiatory in this sense, that it is a general offering appropriated by the individual man in the act of faith, and representing the cost of his own redemption, the suffering exacted somewhere of some one as an offset to his own freedom from penalty. Furthermore, it is for the exhibition of the divine righteousness, rendered necessary by the double fact that God passed over in his forbearance the previous sins of men, and that he now reinstates in the position of righteousness those who only believe in Jesus. There is evidently a connection in the apostle's thought between this righteous-

The death of
Jesus.

¹ On the Pauline position as regards the death of Jesus, see Stevens, *Theology of the N. T.*, 403-416; Cone, *Paul, the Man, the Missionary, and the Teacher*, 251-279; Weiss, *Theology of the N. T.*, I, 419 sq.; Beyschlag, *New Testament Theology*, II, 133-163; Holtzmann, *Neutestamentliche Theologie*, II, 97-121; Boyon, *Théologie du N. T.*, II, 161 sq.; Pfleiderer, *Paulinism*, I, 91-117; Bruce, *St. Paul's Conception of Christianity*, 327 sq., 400 sq.; Murray, Art. "Atonement," *Hastings' Dict.*; Sommerville, *St. Paul's Conception of Christ*, 73 sq.; Cave, *The Scriptural Doctrine of Sacrifice and Atonement*, 283 sq., 294 sq.

ness of God, and the new righteousness provided by him for men. It means that in the setting up of this new righteousness, it must be not simply the divine grace that shall be shown, but preëminently the divine righteousness. Because if the effect of righteousness is to be produced in men, it must be the quality of righteousness in God that is emphasised. If in the very process, he seems to let down his righteousness somewhere, if he passes over sins, or counts an inferior righteousness as giving men title to be considered righteous, and does nothing to make up for this, he vitiates the process in its most vital part. But he does make up for this; he makes up for it in the very way provided in the law; he sets forth a propitiatory sacrifice, which represents, as the sacrifices all do, that something else beyond the restoration of the man by which God is reconciled. It represents that side of the divine righteousness by which God, in some form or other, connects sin and suffering together, and himself provides something which shall emphasise this note in him, in the redemption of men. That is, to go back to the contrast which helped us understand the historical connections of our Lord's teaching, in the contest between priest and prophet, Paul is not so singly on the side of the prophets as our Lord himself is. He makes this concession to priestism. The remedy for this is in the definition of penalty as confined absolutely to the sphere of the act which it punishes. Sin has for its penalty the destruction of the man's moral nature, and the only way out of this is to stop sinning; there is no substitution possible here; no one can suffer for the man himself, and when the sin itself stops, the consequence stops. There is nothing here to render that something beyond, by which God is appeased, necessary, or even possible. There is nothing, and nothing is needed.

The priestly
element in
Paul's
thought.

The resurrection of the body an integral part of immortality.

On the other hand, the apostle's doctrine of the penalty of sin is that it consists in physical death, and it is the very item in this which the Greeks, together with some of their modern followers, regarded with joy, which he dreads. To him as a Pharisee, the separation of soul and body was to leave the soul a naked and shivering thing, deprived of its natural home. 2 Cor. 5:1-8 should be translated: "For we know that if our earthly habitation of the tent be destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this (dwelling) we groan, longing to put on over it our dwelling from heaven, since also having put it on, we shall not be found naked. For even we who are in the tent groan, being burdened because we do not wish to be unclothed, but overclothed, in order that immortality may be swallowed up in life. And he who wrought us for this very thing is God, who also gave us the pledge of the spirit. Taking courage therefore always, and knowing that when we are present in the body we are absent from the Lord; for we walk by faith not by sight; but we take courage and are well pleased to be in exile from the body and to be at home with the Lord." The situation is this: Paul, with all his generation, is looking forward to the speedy coming of the Lord, and with it to the resurrection. And he groans while he is here at the thought that he may not live to see that time, and may have therefore to pass into the bodiless, naked state of the unrisen dead. Whereas, what he eagerly desires is to put on the resurrection body over the present body, that the mortal body may be swallowed (merged) in the life of the resurrection body, without having to pass through the nakedness of the intermediate state. The only thing that gives him any encouragement is that even that bodiless state introduces him into the presence of the

Lord, which is preferable to the present condition with the body, but without the Lord, and so he takes courage even in facing that nakedness and chill of the disembodied state. The work of the Lord, therefore, consists in this, so far as the final redemption of man is concerned, that he passes through this state of death which sin has entailed upon man, and thereby expiates the sin which he himself does not share, but the penalty for which he suffers, and then by his own resurrection achieves for man the deliverance from death, and the entrance with him into the resurrection state. The thought which underlies the whole doctrine is that Christ represents man, so that man dies with him, shares his death, instead of having to undergo the penalty in his own person, and then rises with him, a resurrection which is effected virtually in the resurrection of Christ, and finally actually in the resurrection of the man himself. We shall see later the other implications of this doctrine. For the present we have introduced it in order to show the place of our Lord's death, its effect in expiating the sin of men. And faith is the principle of righteousness because it appropriates to itself, makes its own, the sacrifice of Jesus by which he expiates the sin of men, and so vindicates the righteousness of God. This expiation of sin was to an orthodox Jew a part of the man's restoration to the status of righteousness, and Paul was in this respect an orthodox Jew. He represented in his doctrine both priestism and prophetism, a mixture which we do not find in the Synoptics.

But we shall grievously misunderstand the apostle, if we think of him as fixing his attention upon this aspect of the death of Christ, to the exclusion of its more spiritual effect in restoring man to inward sympathy with God, as well as outward peace. In Rom. 6, he shows that through the death of our Lord we who

The final redemption includes the body.

The essential element in Paul's doctrine of Christ's death not expiation.

Spiritual union with Christ.

believe die to sin, and rise to newness of life. And lest we should think that he is talking here of another part of the subject, and not of this special theme of justification, he says (vs. 7), that he who so died has been justified from sin. In Gal. 5: 6, speaking of the faith that justifies, he says that in Christ Jesus neither circumcision avails anything, nor uncircumcision, but faith working through love. But love is understood by the apostle to be the principle of righteousness, the summing up of the law, and if faith has that for its effect, it is evident that it not only brings about the acceptance of the man as righteous, but actually makes him righteous (cf. vs. 14). In Gal. 1: 4, he speaks of Christ as giving himself for our sins, that he might deliver us from the present evil age. And in Gal. 2: 19, 20, he continues his discourse on justification by faith instead of works, in the statement that it was through law that he died to law, that he was crucified with Christ, and he lives no longer *in propria persona*, but Christ lives in him; and the life that he now lives in the flesh he lives in the faith of the Son of God, who loved him and gave himself for him. Here he evidently thinks of faith as uniting him to Christ not for the purposes of an outward justification, but of an inward renewal, which is the ground of the outward acceptance with God. The point of all these quotations is that they speak of this inward renewal as constituting the righteousness of faith, and not as the basis of something which follows that, which theologians have called sanctification. They say that to put this inward renewal at the beginning of the Christian life is to confound justification and sanctification; and that it is the former, the outward acceptance with God, which comes first, while the inward renewal follows it. But it is Paul himself who thus identifies the inward renewal with the righteousness

of faith. And if anything, his emphasis is on the spiritual effect of the death of our Lord, rather than its expiatory effect. But both belong to Paul's view of the righteousness of faith. He thinks of the believer as made righteous by his faith; that is the first point. But then his faith appropriates also to itself the sacrifice of Christ, and secures for the man its expiatory effect, so that he is not only made righteous by it, but also inducted into the status of righteousness by the divine act. To miss either one of these is to miss an essential part of the Pauline doctrine of justification.¹

¹ It should be said in defence of the forensic view of the verb *δικαιοῦν*, that, owing to Luther's building his whole structure on this interpretation, it is the common Protestant view. But a greater consideration is the agreement of the lexicographers that this is the invariable use in the LXX and in classic Greek. If this statement were true, it would afford a presumption against which any special view of St. Paul's use would find it difficult to make headway. But this view of the general use of the word needs restatement just as much as the forensic view of the Biblical use. *E.g.*, there is at least one example in the LXX of St. Paul's statement that a man is justified by his own act. Our use of the word "justify" to denote the defence of an action or a person does not come strictly under the head of "accounting righteous." Among modern writers who have made departures more or less wide from the forensic view, are Lightfoot, *Epistles of Paul*, 270; *Biblical Essays*, 230; Westcott, Bruce, Farrar, George Matheson, Fairbairn, Julius Hare, Maurice, Lias (*Nicene Creed*), McLeod Campbell, the *Lux Mundi* School; among Americans, Kedney, Du Bose, and Harris. The difficulty is that many of these men are writing in regard to the true doctrine of justification by faith, whereas we are treating St. Paul's doctrine. *E.g.*, Dr. Harris (*God, Creator and Lord of All*, II, 332) says: "The objection to the doctrine of justification by faith insists that justification must be conditioned, not on faith, but on right character. But justification by faith is itself the doctrine of a justification conditioned on right character, because faith in God is the only possible beginning of right character either in men or angels." This is true in itself, but St.

Paul's teaching is that the righteousness of faith is an inferior righteousness accepted by God only through grace. Among Germans who recognize the inner moral side of justification may be mentioned Schleiermacher, Lipsius (*Die Paulinische Rechtfertigungslehre*), Baur, Reuss, Beyschlag, and Martensen. These writers are strongly supported by the group of Neo-Hegelian writers who work on the lines of Kant's maxim, that the one truly good thing is a good will, such as Professor Royce, the two Cairds, Bradley (*Ethical Studies*), Green (*Justification by Faith*, and Lay Sermon on "Faith"). Ethical writers, such as Smythe, follow Kant in holding the "germinal theory" of justification, "the will for the deed," or the Hegelian theory. Examples of the latter are James (*The Will to Believe*), James Seth (*Ethical Principles*), and Paulsen (*Ethics*). But whatever these men say in regard to justification by faith is subject to the criticism mentioned above that they are discussing the general doctrine, not the Pauline doctrine, and that therefore what they have to say has little bearing on the Pauline use of the verb *δικαιοῦν*. In addition to this statement of modifications of the Protestant view of justification it is scarcely necessary to mention that the Roman Catholics since the Reformation have held the realistic view of the doctrine. But it is a matter of importance that before the Reformation, Church writers were divided in their opinion, the realistic view being held by the schoolmen, such as Lombard and Thomas and even by Augustine.

CHAPTER III

THE HOLY SPIRIT IN THE WORK OF REDEMPTION

WITH the gift to men of this new righteousness, the work of redemption is only begun, however. Its completion is looked upon by the apostle as practically assured, but it has to wait for the event of our Lord's reappearance for its actual accomplishment. Meantime, there is given to men a pledge of this final salvation in the gift of the Holy Spirit. The part of the work which has been practically accomplished is the redemption of the spirit, that remaining to be done is the redemption of the body. And it is in the redemption of the spirit that the Holy Spirit plays its part. This is set forth best in Rom. 8. It appears there that he is the creator or inspirer of the new life, that by which sin is dispossessed in the man, and the righteousness of the law, impossible under the law itself, is realised. But now, in this discourse there is a continual interchange of offices between the Spirit and Christ himself. It is the law of the Spirit which sets him free from the law of sin and death, but it is by our Lord's taking on himself our flesh, the likeness of the flesh of sin, that sin is dispossessed, and the righteousness of the law is realised (vss. 2, 3). Men are in the Spirit, if indeed the Spirit of God dwells in them. But in the next clause, the Spirit of God becomes the Spirit of Christ, and in the next clause, Christ himself is substituted (vss. 9, 10). In 2 Cor. 3:17, the two are expressly identified, the statement being that the

The Spirit in
the work of
redemption.

The Spirit of
Christ.

Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. The explanation of this is the peculiar doctrine of Paul in regard to the relations of the Son and the Holy Spirit to each other, and of both to the Father. God himself dwells apart in some sense, and it is the office of the Son and the Spirit to bring him near. This approach of God to men is in two ways, revelation and indwelling. Or rather, both are revelations, the one inward, and the other objective. The objective revelation, made to the senses, an object lesson so to speak, is through the Son. And it is this which constitutes the break in the process of revelation, the new thing by which the comparative vagueness and slowness of the ordinary method is set aside for the time, and there is substituted the definiteness and immediateness of a human life embodying everything that men need to know about God. The substitution for this of the Spirit is not the setting up of a new principle of revelation, but the return to the old and normal principle, the subjective revelation within the spirit of man, of which the Holy Spirit is the agent. But this inward revelation is no longer what it has been, because meantime there has been the outward revelation which changes the whole aspect of things. It is now no longer the imperfectly revealed God who is slowly brought within the compass of human thought by the touch of the Divine Spirit; it is the God revealed in Christ. In the incarnation we have God translated into the terms of human life; in the Spirit after the incarnation, we have the Son translated into the terms of the universal Spirit. The secret of it all is the absoluteness with which God has been revealed to us by the Son, so that he becomes to us the God made known to us in Christ. But the immediate touch upon man, that which imparts life to him rather than any knowledge, however perfect, is

that of the Holy Spirit. Here is where the thought of Paul makes a distinct advance upon that of the Twelve. To them the Spirit is sent by the Son, who has been exalted partly for this reason, that he may be empowered to send to them this new power out of the heavens. To Paul the thought of the Spirit is not that of one sent by Christ, though that is not excluded; but the thing emphasised by him is that the Spirit brings to us the Christ. Through the Spirit the general fact that in him God dwells in us is translated into the more particular and revelatory fact that in him Christ dwells in us.

Difference here between Paul and the Twelve.

Because of the lack of this thought, the Twelve and Paul differ in another particular. In the thought of the Twelve, Christ is withdrawn into the heavens, whence he is to return only at the second coming in glory. With Paul, he is again to return, but he is much more the indwelling Christ. The phrases most characteristic of him are "in Christ," and "Christ in him." This would be impossible to the Twelve, because they have been so accustomed to the thought of association with Christ in his earthly life, that it is not easy for them to pass over into the mystical thought of him. But the difference is due also quite as much to the genius of the man. The same thing which made it easy for Paul to break through his extreme Jewish environment, to grasp the prophetic and universal element in Christianity, made it impossible for him to confine himself to the Christ who dwelt merely historically in the thoughts and memories of his disciples. It was a matter of necessity to him that the Christ should be translated into the terms of universal Spirit. The power indwelling in him was, as it had always been, God, but it was God in Christ.

The historic Jesus translated into terms of universal spirit.

But we have not yet reached the most distinctive element in Paul's doctrine. In the other New Testa-

Paul, therefore, identifies Christ and the Spirit.

ment writings, Christ and the Spirit are distinct agents; in his doctrine they are identified. The Divine Indweller is to him alternately Christ and the Spirit. And this interchange is due to the fact that Paul thinks of the Spirit as the divine principle incarnate in Jesus, and explaining his preëxistence.¹ In the flesh he is the Son of God, and Son because of his identification with the Spirit.² But in the heavenly state, he is the Spirit. This is not a familiar idea to us, whose doctrine includes the Son as well as the Father and the Spirit in the Godhead. But to the Jews, whose doctrine included a personal God, and an impersonal Spirit emanating from him, incarnation would be restricted to these. And inasmuch as Paul identifies Son and Spirit, but never Son and Father, the principle of incarnation is necessarily the Spirit.³ Alexandrianism is the source of the doctrine of the incarnation of the Logos, and Paul was not an Alexandrian Jew.

¹ See p. 92 sq.

² Rom. 1: 4.

³ For further discussion of the Pauline doctrine of the Spirit, see Stevens, *Theology of the N. T.*, 431-445; Cone, *Paul, the Man, the Missionary, and the Teacher*, 311-341; Beyschlag, *New Testament Theology*, II, 204-216; Holtzmann, *Neutestamentliche Theologie*, II, 143 sq.; Pfeiderer, *Paulinism*, I, 192 sq.; Bruce, *St. Paul's Conception of Christianity*, 242-256; Swete, Art. "Holy Spirit," *Hastings' Dict.*; Gunkel, *Die Wirkungen des Heiligen Geistes nach der populären Anschauung der apostolischen Zeit und nach der Apostels Paulus*; Gloël, *Der Heilige Geist in der Heilsverkündigung des Paulus*; Kahnis, *Lehre vom h. Geiste*, Bd. I; Gaume, *Traité du S. Esprit*; Smeaton, *Doctrine of the Holy Spirit*.

CHAPTER IV

THE COMPLETION OF THE WORK OF SALVATION

THE beginning of the work of redemption is to the apostle this bringing of the man into the state of righteousness, making him inwardly righteous in the first place, and instating him in the position of the righteous man through the expiatory sacrifice of our Lord in the second place. Of this new life of righteousness the Holy Spirit is the divine agent, working in man an obedience to the righteousness of the law which the law itself had been unable to accomplish. But now it is impossible, in the apostle's thought, that this should complete the work of redemption, considered even as the deliverance of the man from sin. For it is the deliverance of the spirit only, and not of the body. The body, he says, is dead because of sin, but the spirit is life because of righteousness.¹ But the body, or the flesh, the two being interchangeable terms in this discussion, is the seat of sin, and therefore, until that is redeemed, the work of salvation is manifestly unfinished. What has been done so far is to free the spirit, the man himself, from the dominion of the flesh, but not to redeem the body.² The sinful life is the life according to the flesh, and therefore, as long as that remains unchanged, man cannot be said to be free from sin. Moreover, what is equally important in this system, the power of death has been only partly

Stages in the redemption process.

¹ Rom. 8 : 10.

² Rom. 7 : 24, 25 ; 8 : 2-11.

Twofold
aspect of
death.

Redemption
completed
only by the
resurrection
of the body.

broken, and it is the breaking of this power which is Paul's ultimate thought about salvation.¹ It is important to remember that Paul divides the *articulum mortis* into these two parts—the death of the spirit as well as of the body. He speaks more than once of the present life of believers as a state of newness of life, and argues from this that they ought not to yield to the impulses of the mortal body. It is a law of sin and death that rules them in their natural state, and it is a law of the Spirit of life in Christ Jesus which delivers them as a present fact from this state of death.² The completion of the work of salvation is the rescue of body as well as spirit from sin and death. The difficulty with the present body is, that it is corruptible, that is, subject to decay and vulnerable to sin. The two great enemies of man, sin and death, have it in subjection. And the redemption of man, therefore,

¹ 1 Cor. 15:50-58; Rom. 8:23.

² The present state of the believer is one of bodily death because of sin, but of spiritual life because of righteousness. This would mean nothing, except as it implies a previous state of spiritual death, and a passage out of that into the present state of spiritual life. The believer is alive now, and was before dead; and this is not a virtual death and life, by way of anticipation of the future, because they are states dominating the life of the man,—states of spiritual power. (Rom. 6:12-14; 8:2-11.) Rom. 8:10, 11 is an exact statement of this division. The body of the believer is said to be dead because of sin, but the spirit is life because of righteousness. "But if the Spirit of him who raised up Jesus from the dead dwell in you, he who raised up Jesus from the dead will also quicken your mortal bodies through his Spirit that dwells in you." Death is finally conquered, according to the apostle, only in the resurrection, and death is therefore to him what it means ordinarily—the destruction of the body. This is the consequence of sin. But this is not the whole of the story. There is a death of the spirit and also a resurrection, a quickening, of the spirit, which belongs to the present life.

would be incomplete on both sides, without the resurrection. Man's immortality has nothing to do with this; the apostle seems to believe in that, irrespective of the resurrection. Before the resurrection, and irrespective of it, man's spirit exists in the dreary disembodied state, and all alike, righteous and sinners, are to appear before the judgment seat. But the completion of the work of Christ is to provide those who believe in him with a new body. The work is not done, however, with the reincarnation of the man; it is complete only in the glorification of the body. Instead of the idea, which some literalists insist upon, that the materials of the old body are to be diligently gathered, and put together again,¹ the very point of the apostle's statement is, that the body is to be of new material; the old material, the flesh, being cast aside as worthless. "Thou sowest not the body which shall be," the apostle says explicitly.² It is sarkical, earthly, subject to decay, fit only for the lower part, the *psyche*; while the new body is to be incorruptible, and fit for the abode of the higher part, the spirit of man. This is accomplished for man through the resurrection of Christ. He was provided with a body of this same sarkical stuff, subject to death like the rest of men. But he rose again, achieving the double victory over sin while in the vulnerable flesh, and over death by his own resurrection in the new body freed from the taint of the flesh. No wonder that, with Paul's idea of the original trouble as being in the flesh, the material of the body, he should not be satisfied with any temporary dominance of the spirit over the encumbering flesh, but only with the final act in which that

The representative experience of Jesus.

¹ Thus Jerome, the risen "*habent dentes, ventrem, genitalia, et tamen nec cibis nec uxoribus indigent.*"

² 1 Cor. 15:37.

fleshly body is replaced by a new body of a new material.¹

The redemption of creation.

But the apostle's programme is not yet complete. Man's environment is as poor as his physical investiture. He is the inhabitant of a world that shares his fate. The whole creation is subject to the same decay as man himself, and cries to be delivered from it. The cause of this is to be found evidently in the state of its inhabitants, their mortality being shared by the rest of creation, and creation therefore waits for the freeing of the sons of God as a signal for its own emancipation.²

The source of this doctrine.

This completes the apostle's splendid programme. But before we close our survey of it, we must see how at each step it grows out of the exigencies of his thought. In the first place, as we have seen, immortality is presupposed, not included in it. All men survive death and come to judgment, and immortality, that is, the persistence of the soul after death, is therefore natural, and is not included in the awards of the judgment. The *ἀφθαρσίαν* of Rom. 2:7 is not immortality, but incorruption, which is explained³ to be a quality of the body, not of the soul. No, the penalty of sin is the death of both soul and body. The death of the soul is that which comes with the

¹ Rom. 7:5, 18, 25; 8:3, 5-13; 1 Cor. 15:35-58; 2 Cor. 5:1-10. It is worth noticing that Paul is here at one also with the teaching of Jesus in so far as we have it preserved. Over against the crass physical reanimation of the body taught by the author of the *Apocalypse of Baruch* (xlix. 2, 3) and the (possibly later) scribes (Charles, *Eschatology*, 280 sq.; Weber, *Jüdische Theologie*, 371 sq.), Jesus sets the clear statement (Lk. 20:35, 36) that in the resurrection animal qualities are at an end and men are to be like angels. But this is something other than being sexless.

² Rom. 8:19-22.

³ 1 Cor. 15:42, 50-54.

first entrance of sin as a voluntary factor in the conscious life of the man, and is replaced by the life of the spirit which comes with the setting up of righteousness as the dominant principle instead of sin.¹ Of this new life of the spirit, our Lord is the author, and the Holy Spirit is the agent.² But this spiritual renewal leaves several demands unsatisfied. In the first place, there is the demand of the divine righteousness that it be satisfied in some way corresponding to the sacrificial satisfaction of the law. In this part of his teaching, Paul is influenced by the priestly thought, of which the prophets denied the validity, that God demands other satisfaction than repentance. This demand is met by the sacrifice of our Lord.³ Another lack of completeness is the continuance of the union of the renewed spirit with a body which is vulnerable to sin, which has been the chief source of man's moral weakness.⁴ So that, on the side of man's spiritual renewal even, there is a call for something else than merely the restoration of the life of the spirit itself. Not even that will fortify it completely against sin, as long as the fleshly body remains. It will be in a state of perpetual conflict, with the chances in favour of the spirit, which is now allied with the Spirit of God, but out of which the spirit cries to be delivered from this body of death.⁵ But then, this renewal of the body is demanded not only for the completion of the emancipation of the spirit, but also for its own sake. In the first place, the soul is wretched without a body, and its earthly tabernacle is destroyed by death.⁶ But then, the soul not only needs a body, it needs a body free from sin and death, made, therefore, of a new material; and the resurrec-

Its logical completeness.

¹ Rom. 7:7-13; 8:10.

⁴ Rom. 8:3.

² Rom. 8:2, 3.

⁵ Rom. 7:24; Gal. 5:17.

³ Rom. 3:25, 26.

⁶ 2 Cor. 5:1-8.

tion is therefore not simply a resurrection, it is a change, a glorification of the body.¹ And, finally, the renewed man wants a new home, as this world has been accommodated to the old man, and is subject to the same evil of mortality and futility as the man himself. For this purpose, the apostle provides in his thought not a heavenly abode, but a renewed and emancipated world, which is to be the domicile of the risen humanity. In this way, it will be seen how every part of the apostle's programme of redemption is occasioned by the exigencies of his thought; it is a reasoned process throughout.

Close of the
Messianic
reign.

With the close of the work of redemption, the Messianic reign is to come to an end. In this matter, as in all the rest, the apostle is guided by the exigencies of his thought. He quotes from Ps. 8:6, that God put all things under the feet of the Son of Man. From this he argues that he must reign till all things have been subjected to him, the last enemy to be destroyed being death. But it is manifest that God himself must be excepted from this universal reign, that he is to become all in all. And so, when this purpose of the Messianic reign has been accomplished, this ultimate purpose of the divine sovereignty must replace even the temporary purpose of the Messianic reign, and Christ himself be included in this universal rule of God.² This is different from the programme of the Twelve, according to which even the work of the Messianic Prince in heaven is to be preliminary to his real reign, which is to begin with his return to this earth. But according to the apostle, that reign, instead of beginning then, is to end then. For with this return the resurrection is to take place, and with this that victory over the last enemy, death, which is

¹ 1 Cor. 15:42-49.

² 1 Cor. 15:24-28.

to close the Messiah's reign, since it accomplishes the purpose for which the Messiah was appointed to reign.

As to when all this is to take place, Paul is careful to say that he hopes for the resurrection within his own lifetime, but is certain of it within that of his contemporaries.¹ Here is the secret of his own missionary activity. The vast Roman world is to be converted, and then at last the Jews are to be brought in, and all within this limited time. No wonder that the apathy of the Twelve and of the Jewish Church seemed something inexplicable, and that he threw himself into the breach with an unexampled activity.²

Time of
second com-
ing of Christ.

¹ 1 Cor. 15 : 51, 52 ; 2 Cor. 5 : 1-8.

² On the Pauline eschatology, see Stevens, *Theology of the N. T.*, 470-482 ; Cone, *Paul, the Man, the Missionary, and the Teacher*, 423-457 ; Weiss, *Theology of the N. T.*, II, 52-74 ; Beyschlag, *New Testament Theology*, II, 254-281 ; Holtzmann, *Neutestamentliche Theologie*, II, 187-203 ; Bovon, *Théologie du N. T.*, II, 309-351 ; Pfeleiderer, *Paulinism*, I, 259-276 ; Bruce, *St. Paul's Conception of Christianity*, 379-396 ; Salmond, Art. "Eschatology," *Hastings' Dict.* ; Kabisch, *Die Eschatologie des Paulus* ; Charles, *Eschatology, Hebrew, Jewish, and Christian*, 386-405.

CHAPTER V

THE PAULINE CHRISTOLOGY

Office of
our Lord
deliverance,
rather than
sovereignty.

THE idea of the kingdom drops into a position of comparative insignificance in Paul's writings. Where it does appear, it is as the kingdom of God. Christ does not figure as the Messianic King, except in the passage quoted above about the end of his reign. This is not incompatible with his Messianic character, since the national idea of the Messiah was that of Prince and Saviour. He was to deliver his people from their enemies. But in that Messianic thought of the people this deliverance was always associated with his reign, and in the spiritual form in which this is presented in Christ's own teaching the note of authority is always preserved. The same is true of the teaching of the Twelve. But the office of our Lord, as Paul looked at it, was redemptive in such a sort as to obscure the sovereignty. For the purposes of his doctrine we can practically leave out of sight everything in Jesus' life up to the time of his death; for while Paul quotes sometimes from Jesus' teachings, he does not dwell in any way upon the life or work of our Lord, except as they are involved in his death and resurrection. But these events, though they lend themselves readily to discourse of our Lord's real sovereignty, are not used for the enforcement of that at all. They are occasioned by the sin and death of man, and are intended to effect man's deliverance from these evils. And these evils are always regarded not as an impairment

Paul's
silence as to
the life of
Jesus.

of the divine sovereignty, but as a supreme loss to the man himself. And in Christ's heavenly office, it is his identity with the Spirit in his regenerating and renewing office that is emphasised. This is not to deny that the apostle's teaching can be brought to bear for the enforcements of the rule of the kingdom, but that he himself does not bring it to bear expressly, as he would if the thought of the kingdom had been prominent in his mind.

Such a position as this implies a reconstruction of the idea of our Lord's person. He becomes a mystical being, endowed with a spiritual force, and this spiritual force is not derived from the power of our Lord's life still living on in the world, and perpetuating itself in the minds and hearts of men, but is due to his own presence. But this influence in human affairs is possessed by the heavenly powers alone, and to attribute it to Jesus is to associate him with those heavenly powers. That is, this being who during his life, and now after his death, wielded such a power over men, was not a mere man, but came into this world from another sphere. This is the first point in Paul's reconstructed Christology, his affirmation of our Lord's preëxistence.¹ But in what form was his heavenly life? He was God, some say, not as an expression of their own opinion, but as interpreters of Paul's thought. They quote for this purpose *Rom.* 9:5. But all that can be said in favour of this interpretation, according to which Jesus is here called God, is that it is a natural explanation, probably the natural explanation of the passage as it stands, supposing there is nothing against it. But on the other side is the fact that it stands absolutely alone in the apostle's writings. There is nothing else to be classed with it, and on the

The person
of Jesus.

His preëx-
istence: not
as God

¹ 2 Cor. 8:9; *Rom.* 10:6; 1 Cor. 8:6.

contrary, much that is simply incompatible with it.¹ The interpretation, therefore, which resolves this into a doxology, while not in itself so natural, is very possible, and being possible, there is no doubt of its correspondence with Paul's thought.²

nor as the
typical man.

Another answer to the question that we have raised is, that the form of our Lord's heavenly existence was that of man, not of man in his present fleshly state, but of a heavenly man, the typical man of whom all individual men are but the images, a being identified with the Spirit of God. A statement like this, so strange in its implications, ought to be strongly supported, but instead of this, there is only one passage which is cited, or can be cited as containing anything like this. 1 Cor. 15:47 says that "the first man was of the earth earthy; the second man was the Lord from heaven. The first man, Adam, became a living soul; the second became a life-giving spirit." But the very thing which is needed to give this passage the required meaning is wanting. It does not affirm manhood of the preëxistent, heavenly state, but of the earthly state. Manhood was the acknowledged form of his existence here, and would be understood to refer to that in this passage, unless there were some direct statement to the contrary; but the statement is that this being who lived here in the form of a man was not a man from heaven, but the *Lord* from heaven. This leaves unanswered, therefore, the question as to the form of his heavenly life. Further, the part of this interpretation which makes him the archetypal man of whom individual men are only the copies, is from the Jewish theology, to be sure, but from which part of that theology? It is the Hellenistic, Alexandrian Judaism, from which that is taken, and Paul was not

¹ Rom. 8:34; 1 Cor. 15:24-28; 8:6.

² "He who is God over all be blessed forever."

an Alexandrian, he was distinctly a Pharisaic Jew.¹ This passage, describing him as a zealot for the ancestral traditions, would be an absurd statement from an Alexandrian Jew.

The identification of this heavenly man with the Spirit is absurdly incongruous. It is evident that the life-giving spirit of this passage is not identified with God, but with man rather. But can anything be more evident than that the Spirit of Paul's writings is to be identified with God, that it is a divinity working in the souls of men? To say that it is a heavenly man is simply to forget all that the apostle says about it. Can it be everywhere present, a divine spirit dwelling in the hearts of man, and yet a heavenly man? Man is a localised individual being, while the very essential attribute of the Spirit is this universal diffusion. Then the statement of Christ's change of state is that he *became man*, not that he passed from the state of a spiritual man into that of a fleshly man. If the latter had been meant, it must have been said somewhere definitely.

There is one thing in which we must not misunderstand Paul. To him it was not the preëxistent Christ that explains the power and work of our Lord. It was not the different conditions of that heavenly life

A preëxistent man not the Spirit.

The risen more than the preëxistent Christ interests Paul.

¹ Gal. 1:14. On the Christology of Paul in general, see Stevens, *Theology of the N. T.*, 389-402; Beyschlag, *New Testament Theology*, II, ch. 3; Weiss, *Theology of the N. T.*, I, 390-419; Holtzmann, *Neutestamentliche Theologie*, II, 65-97; Bovon, *Théologie du N. T.*, II, 253-308; Bruce, *St. Paul's Conception of Christianity*, 327-343; Pfeiderer, *Paulinism*, I, 125-159; Cone, *Paul, the Man, the Missionary, and the Teacher*, 280-310; Weizsäcker, *The Apostolic Age*, I, 144 sq.; Ménégos, *Le Pêché et la Rédemption d'après St. Paul*, 157-209; Beet, Art. "Christology," *Hastings' Dict.*; Sommerville, *St. Paul's Conception of Christ*; Gifford, *The Incarnation: a Study of Phil. 2: 5-11*.

through which he achieved the salvation of men; it was his victory over the conditions of life which he shared with men, by which he saved them. His power to dispossess sin in the flesh, and replace it with a spirit of obedience, is due to his partaking of our fleshly nature. His death would be possible only to an incarnate man, not to an unfleshed spirit. His resurrection, carrying with it our victory over death, was his victory over the flesh, not only overbearing it by the spirit, as in his sinless life, but replacing it with a nobler body made of a different stuff. To be sure, it was the glorified Christ upon whom Paul gazed near Damascus, but it was not the glory of the pre-incarnate Christ, it was the brightness of the risen Christ. And it was the risen Christ who was the Son of God, the image of God, not the preëxistent Christ.¹

Paul probably regarded the Spirit as the preëxistent Christ.

The most probable view is that Paul thought of the Spirit as the form of Christ's preëxistent nature. This answer is advanced diffidently, as there are so few materials for the determination of the question. But there is no question that our Lord and the Holy Spirit are identified in some sense in Paul's writings, and it seems as if this must be the sense intended.² The direct statement of this identity is in 2 Cor. 3:17, 18. What it immediately suggests is the interchange of Christ and the Spirit as the indwelling powers in the regenerate man. The ordinary explanation of this interchange is, that the Spirit brings to men the things of Jesus Christ, makes his life, death, teachings, and resurrection active influences in us. It would also be explained in part by the fact that the Spirit dwelt in Jesus during his earthly life, and was the source in him of his supernatural and gracious power. The first

¹ 2 Cor. 4:4; Rom. 1:4; 5:10, 11; 8:3, 29, 32; 1 Cor. 15:28; 2 Cor. 1:9; Gal. 1:16; 4:4.

² Rom. 8:9; 2 Cor. 3:17, 18; Gal. 4:6; also Rom. 1:4.

of these is emphasised by the fourth Gospel, and the second by all the Gospels. But while the fourth Gospel contrasts Christ's person with the Spirit who represents the Father, saying that certain things in Jesus came not from himself, but from the Father or the Spirit, Paul seems to identify them, so that we get the idea, not that our Lord's spirit was reënforced by the Divine Spirit, but that the two were identical, in other words that Jesus was an incarnation of the Spirit of God.¹ In Rom. 1:4, the spirit of holiness corresponds to the flesh in the other part of the statement, and is therefore a designation of the other side of Christ's own nature. But "the spirit of holiness" is the equivalent of the Holy Spirit, and is probably a designation of the spiritual nature of our Lord as identical with the Spirit, and not simply inhabited by the Holy Spirit. The same identity of the Spirit with the spirit of Christ throws light upon the expression, "the Spirit of life in Christ Jesus."² The identification of the Spirit with the mind of Christ³ does not require this for its explanation, but it is greatly illuminated by it.

Passages
implying
this.

There are only two references to the preëxistent state itself, all the rest being statements of Jesus' emergence from that into this world. These statements in regard to the state itself are, that it was a state of glory, contrasted with the poverty of man's present state;⁴ and that all things are through him.⁵ The former is not decisive, but the latter corresponds to the Old Testament statement that the Spirit was the divine agent in creation. When we come to the earthly stage of our Lord's existence, this explains the statement of his sonship. Men are sons of God through the indwelling of the Spirit, but our Lord

Nature of
the divine
sonship.

¹ Jn. 1:32, 33; 3:34.

² Rom. 8:2.

³ 1 Cor. 2:11-16.

⁴ 2 Cor. 8:9.

⁵ Cor. 8:6.

is evidently called God's own Son in order to distinguish him from the common mass of those bearing this title, because he has not only the Spirit indwelling with his spirit, but is himself identified with the Spirit. This does not identify him with humanity on the side of his spiritual nature, but neither does it put him out of sympathy with men, because the trouble with men is not so much, according to Paul, in their spiritual part, but in the alliance of that with the fleshly body. This Jesus shares with us, and it means that he shares what is man's distinctive weakness. In us there is a lower spiritual part inhabiting the body and subject to its weakness. But there is another part dwelling within, apart from the flesh and akin to the Spirit, which is not so subject. In regeneration partial victory is obtained over the flesh by the association with the spirit of man of the Spirit of God. Jesus' complete victory is due to the fact that the spiritual part is itself the Spirit. But now, freedom from the flesh is obtained by Christ at his resurrection, when he becomes Son of God for the first time in the full sense. And this resurrection, with its freedom from the flesh, he obtains, not only for himself, but for us. But this resurrection, in both his case and ours, is due to the Spirit.

The influence of Paul's theological antecedents here.

We must not forget the probabilities in this matter arising from Paul's theological antecedents. The idea of incarnation was not natural to a Jew, but there were two possible provisions for it in his thought. Nothing in Judaism itself would suggest it, but it would have to come from elsewhere, in this case from the actual unique greatness of Jesus, which seemed to the disciples supernatural. The source of this might be angelic, an idea indeed which was exploited in the early stages of Christian Alexandrianism, and combated in the New Testament writings of that period.

But with Paul this was no sooner conceived than set aside. Such greatness, to his mind, suggested some sort of identification with God. Some such identification was attributed by the Jews to kings and prophets, but the unique greatness of Jesus suggested a new form of it. He seemed to his disciples, not at first, but as he grew upon their thought as the source of their spiritual life, to be nothing short of an incarnation of the Divine. And there were two possible chances of such an incarnation. To a Palestinian Jew, the Spirit, who was the inspiration of human greatness, would be the divine principle of incarnation. And to a Hellenistic Jew, to whom the Logos was the life and light of men, the Logos would be the principle of incarnation. This explains, then, the thought of Paul. Jesus had become to him an indweller, and this could suggest to his mind nothing more nor less than an identification of the Lord with the Spirit.

Of the other Pauline Epistles, Philippians and Philemon belong in the same class as the earlier epistles in both subject-matter, treatment, and style. There is only one doctrinal statement that makes any advance on the earlier epistles, viz. the famous passage Phil. 2:5-11. In the earlier epistles, the position of our Lord is assumed rather than stated, except in Rom. 1:3, 4. In that passage the sonship to David is so contrasted with the divine sonship as to leave little doubt that Paul means by the latter what would correspond to the former, a real sonship, involving kindred nature. But in this Philippian passage, the occasion leads up to a full statement which is important in arriving at an understanding of the apostle's position. He exhorts the Philippians to entertain the same mind in their relations to each other as characterised Christ Jesus in his voluntary descent from a divine to a human posi-

The Christology of the other Pauline Epistles.

tion. The divine condition he describes in the phrase *μορφῇ Θεοῦ*, "the form of God," and the human condition in the terms *μορφῇ δούλου*, "the form of a servant," *ὁμοίωμα τῶν ἀνθρώπων*, "likeness of men," and *ἐν σχήματι ὡς ἄνθρωπος*, "in condition as a man." These phrases all of them denote divine and human conditions of existence. In the connection, they evidently denote divine nature on the one hand, and human nature on the other, so far as each is implied in the limitations imposed upon the divine nature by the confinement of it in a human body, and in the freedom from those limitations. As we have seen, this is to the apostle the essential weakness of human nature, involving, not its sinfulness, but its exposure to sin; and Christ, therefore, in assuming that, took upon himself not only the bodily restrictions of the flesh, but its spiritual limitations as well. But the spirit inhabiting the fleshly body was still the Divine Spirit, and hence its victory over sin, its obedience even unto death. On the other hand, the equality with God was something which he did not possess even in the heavenly state, something which it would have been *ἄρπαγμός* "*seizure*," for him to assume. The verb from which this comes properly means to seize, not to retain, and so its object would not be something already in possession, but something to be possessed only by forcible appropriation. And so, the sovereignty which comes to Jesus finally is not a resumption of what belonged to him originally, but a gift, *δῶρημα*, of God bestowed on him as a reward of his humiliation and obedience. The full statement would be, therefore, that Jesus, partaking as he did of the divine form of existence, did not regard equality with God as a thing for him to seize upon, but instead of taking this step in advance, took a leap downward, and divested himself of even that divine condition

The incarnation according to Phil. 2: 5-11.

Exact force of this passage.

which he possessed, and took instead the form, in this case involving the nature, of a slave, and having thus come into human condition, became obedient even so far as to yield up his life by the humiliating death of the cross (the equivalent of our gallows). This humiliation led to his exaltation, not as the assumption on his part of an equality with God which would result from his original condition in the form of God, nor as the resumption of an original right, but as the gift of God, who glorified himself in bringing all men and angels to acknowledge the lordship of Christ. This passage is, therefore, in exact accordance with the Christology of the earlier epistles, and does not serve to put this epistle in a separate class.¹

¹ The resemblance of *Philippians* to the earlier epistles is seen especially in the characteristic style, which is full of the apostle's unconscious beauty of speech, — a beauty which reflects so spontaneously the grace and distinction of the man himself. This resemblance makes it difficult to ascribe the other epistles of this period to Paul; for there are great differences between these and the earlier epistles, which the difference of period might account for if it were not for this epistle, which belongs to the period of the later epistles, but has the characteristic style and manner of the earlier epistles. The difference of time is, in any case, so slight that it ought not to be brought into the discussion of authorship. But this epistle goes to show that the apostle's manner had not changed, as a matter of fact.

PART IV

THE LATER APOSTOLIC WRITINGS



CHAPTER I

THE AUTHENTICITY OF THE EPISTLES OF JAMES AND FIRST PETER

The author
of the
Epistle of
James.

THE epistles of James¹ and 1 Peter present some difficulties of a serious nature. The James of this epistle is not the James of tradition, or of the Pauline Epistles and the Acts. These all present him (though Acts somewhat modifies the picture) as a holy man after the Pharisaic sort, a strict legalist. At the same time he has breadth sufficient to tolerate Paulinism, but not sufficient to dispose him in any way to accept

¹ On introduction to James, see the volume of Professor Bacon in this series, and in general, Mayor, Art. "James," Hastings' *Dict.*; Mayor, *The Epistle of James* [has excellent bibliography, ccxiv]; Spitta, *Crit. Review*, 1896, 277 sq.; Van Manen, *Theol. Tijdschrift*, July, 1897; Salmon, *Introduction to the N. T.*, 418-468; Weiss, *Introduction to the N. T.*; Zahn, *Einführung in das N. T.*, I, 52-108; Huther, in the *Meyer Series*; Bassett, *The Catholic Epistle of St. James*; Gloag, *Introduction to the Catholic Epistles*. On the theology of the epistle see Stevens, *Theology of the N. T.*, 276-292; Beyschlag, *New Testament Theology*, I, 337-377; Weiss, *Theology of the N. T.*, I, 248-273; Holtzmann, *Neutestamentliche Theologie*, II, 328-350; Bovon, *Théologie du N. T.*, II, 447-462.

its universalism for himself. But the writer of the Epistle of James has ethical insight, and spiritual freedom in a marked degree. He misses Paul's greatness chiefly by his failure to come under the spell of the personal Christ in such a way that it becomes the secret of his life. But he has caught some of our Lord's dominant conceptions with a rare sympathy, so that the mind of Christ, but not his personal spell, is exhibited here in many essential matters. What we may call the two dominant notes in our Lord's teaching, that God's ultimate demand on us is obedience, and that the law to which this obedience is to be rendered is rationalised and spiritualised — in other words, the ethicising of religion, and the spiritualising of ethics — are also the dominant notes of this epistle. The thing that it lacks is the presentation of Christ as the sufficient reason, the powerful motive and inspiration of this obedience. However, this is replaced by a presentation of the reasons for obedience drawn from the grace of God, which corresponds to our Lord's treatment of the same in the Gospels. But this return to the mind of our Lord in regard to his ultimate object and demand, after more or less divergent views, is the noticeable thing about this epistle. The word "kingdom" is not here, but the idea is prevalent. Where shall we place it then? It is not the early work of James, for this is not the James of the Acts and of the Pauline Epistles, who has not attained to the law of liberty but is distinctly a Jew of the circumcision, who tolerates the free Paul, but looks askance at him all the same. Nor is he a mere non-Christian Jew of a comparatively free type, who has abstracted from the Old Testament books the rational points, and eliminated the irrationality. There is only one influence in that generation which could enable a man to pick his way through the Old Testament with so fine a spiritual touch. That is

His relation
to Jesus.

learned only in the school of Christ.¹ But this hypothesis is wrecked upon the epistle's debate on justification by faith and justification by works; for in this the phraseology is Pauline.

The epistle
the result of
the great
debate.

The epistle evidently belongs to the debate between Paul and the Jewish Christians in regard to the terms of justification, but the Jewish side of the controversy has been modified by a change of view of the law. Paul's contention is against justification by works of the Jewish law, including circumcision and all the ceremonial parts of the Mosaic law, but his argument is directed against justification under any scheme of law; that is, it begins with reasoning which would allow justification under the moral law, but not under the ceremonial law; but before he finishes, he directs his argument against justification under any scheme of law. Against him was arrayed a practice which insisted on obedience to the whole of Mosaism. But here we have the whole character of the discussion changed by substituting for Mosaism—that mixed law of morals and ceremonialism—the law of liberty which eliminates the ceremonial element, and insists that justification is by the ethical remainder. To whom is this change to be attributed? To Paul and Peter in part, but most of all to the Gospel narrative of Jesus.

But imme-
diately of
the Gospel
narrative.

In order to appreciate this answer to the question, it is necessary to examine the authorship of the other epistle which we have classed with James, and whose

¹ Spitta, who propounds this theory with great learning in his commentary, is obliged to refer the begetting with the word of truth (1:18) to the physical creation; but this is a case of special pleading, the natural meaning of the words making them denote the spiritual begetting, the Christian doctrine of the new birth. Here as in all similar cases, it is imperatively necessary to follow the natural interpretation.

claim of authorship is so nearly akin to it. 1 Peter¹ is 1 Peter, attributed to the only other man who shares with James the honour of leading the Church of the circumcision. James is the leader of the Church at Jerusalem; Peter is the apostle to the circumcision. Both of these positions are of great consequence, and the question of personal influence is equally well balanced between the two. As far as we can judge, James is the more natural leader of the conservatism which dominated the Church so absolutely at first; while Peter had whatever distinction belongs to the man of larger views, who is susceptible to the influences about him, but who is specially open to the changes in the currents of opinion which come from the breath of liberty in the air. He showed just this quality in the affair at Antioch. There he came under the influence of the liberty which prevailed in the Church, showing how susceptible he was on that side. But when those from James came, he recanted. Of course, it was the first change which showed his real position, the other was the effect of fear. But to be the apostle of the circumcision meant to be the leader of a narrow and reactionary party, and this epistle is not the production of such a leader, whatever his personal quality might be. For the doctrine of the epistle is a modified Paulinism. It is Pauline entirely and without qualification in its

Paulinism of
the epistle.

¹ For introduction to 1 Peter see the volume of Professor Bacon in this series, and in general, Salmon, *Introduction to the N. T.*, 433-447; Weiss, *Introduction to the N. T.*; Zahn, *Einleitung in das N. T.*, II, 1-41; Harnack, *Chronologie*, II, *passim*; Huther, in the *Meyer Series*; Beck, *Briefe Petri*; Hort, *The First Epistle of Peter*; Holtzmann, Art. "Petrus" in *Schenkel's Bibel-Lex.* On the theology of the epistle see Stevens, *Theology of the V. T.*, 293-311; Beyschlag, *New Testament Theology*, I, 377-419; Weiss, *Theology of the N. T.*, I, 204-247; Holtzmann, *Neutestamentliche Theologie*, II, 308-318; Bovon, *Théologie du N. T.*, II, 463-478.

universalism. It confers on the Gentiles, to whom it is addressed, the titles and privileges of the chosen people. Its mystical conception of our Lord is also distinctly Pauline. That the relation of Jesus to his people is that of an indwelling spirit is distinctly Pauline, and that one of the men who had been associated with him in the external relations of his early life should come to think of him in that way is a great change. The idea that this relation is with the crucified Lord is also derived from Paul. The early disciples explained the death of our Lord so as to get rid of its difficulties, but they were very far from that view which made the crucified Christ the only Christ whom they knew, the only Christ possible. But, on the other hand, the one thing which would enable us to say that the epistle is Pauline is lacking. The doctrine of justification by faith is not here, and is contrary to the doctrine of the epistle. I think we can say with confidence that the apostle to the circumcision who is made known to us by a superficial comparison of Acts and Galatians is not the author of this epistle.

Lacks Pauline idea of justification.

Was Peter its author?

But this by no means proves that Peter was not its author. Does not Peter appear in another light than that of the apostle to the circumcision? Certainly the Peter who ate with the Gentiles at Antioch was another person from the Peter of other days. And this should make us hesitate about rejecting altogether the story of Cornelius and of the Council at Jerusalem which are given in the Acts. The hint in Galatians¹ is certainly capable of expansion into the detailed story of the Acts. It is the same man, impressionable on the noble side, who appears in both. The story has too much verisimilitude about it to

¹ 2 : 12.

be cast aside altogether; that, or something like it, accounts for the later Peter, who is certainly made known to us in the various writings which give us the material for our conception of him. And right here comes in the fact already¹ noticed that Peter is the source of the Synoptic Gospels. His story told to Mark is the basis of their entire structure, and while the apologetic strength of the second Gospel is due to its neutrality, there is one thing that appears very strongly, and that is, that it is told sympathetically. Whoever told that story, can be heard saying under his breath, after some of the parts that are especially well told, "Is not that great?" It is no narrow apostle to the circumcision who tells with such zest the story of that great, free, broad life and teaching. And this means another thing; this original story could not have been told by Peter in his character of the apostle to the circumcision. No man could have told that story and remained playing that rôle, nor could the Church built on the foundation of that story have been the Church at Jerusalem as we know it. No, the teaching which made the foundation of that Church was primitive and Judaistic—the teaching of the disciples in the early part of Acts. Then comes in Paulinism, with its freer air, but with the annex of justification by faith. And third in the great procession comes in another little group of genuinely apostolic writings. James and Peter breathe the freer air of Paulinism, but setting aside, one expressly, and the other by an equally significant omission, that part of Paulinism which is distinctly not a return to the Lord, but a departure nearly as great as the substitution for the law of Mosaism of the law of freedom proclaimed by Christ. In other words, the history of

Peter and
the Gospels.

The conver-
sion of
Peter.

¹ See p. 9.

this epoch is not complete, unless there be introduced into it the reappearance in historical narrative of our Lord. In the crisis of the great Pauline debate, Peter must have begun to tell the story of Jesus' life and teaching. And in all probability for this reason—he saw how exactly it fitted into the occasion, and met its difficulties. No other voice, less authoritative than his, could possibly have produced this balanced treatment of the debate between Paul and the Jewish Church. For this is precisely the significance of these epistles: in them the old debate over justification is finally adjudicated by a decision in favour of neither side, but of both. And the voice that decides it is no other than that of the reappearing Christ, who is brought to the minds of both parties by the story that Peter rehearses to Mark. I do not say that this makes it absolutely certain that James and Peter wrote these epistles, but certainly that supposition accounts for all the undoubted facts in a way that no other does. On the other hand without this modification in the attitude of the two apostles, the tradition which ascribes them to James and Peter will not stand for a moment. The epistles are too Pauline to be ascribed to distinctly un-Pauline men.

The epistle
by Peter.

The char-
acter of
James and
1 Peter.

But whatever may be said about the authorship of these particular writings, their character is undoubted. They are an answer to Paul from the standpoint of prophetic Judaism, whereas his contest was against Pharisaic Judaism. They are a defence of justification by works of the law of liberty, which is the proper answer to the attempt to set up justification by the works of Mosaism. The appearance of this reply is coincident, moreover, with that of the Synoptic Gospels, whose source is traced to Peter. Again, we say, not to Peter the apostle of the circumcision, but to an equally historical personage, the Peter of later

years—a man reborn out of the controversies of the time, and coming finally to adopt the freedom and universalism which characterised Paulinism, though led by it, not to the feet of Paul, but to the Master himself, whose story he retold in such a way as to put the whole controversy on its proper footing. The teaching of our Lord in the Synoptics is paralleled only by these writings, and it is significant that the source of the Synoptic story is the same apostle to whom one of these epistles is ascribed. That the other epistle should be the work of the other leader of the party of the circumcision, though not certain, should not seem strange, for it is not improbable that it, like 1 Peter, marks a change in the whole attitude of the party of the circumcision, of which this change in the leaders is the sign.

The new
Peter.

CHAPTER II

THE TEACHING OF THE EPISTLE OF JAMES

The key to
the epistle.

THE key to the teaching of this epistle is the answer to the question, "What shall a man do with the word of truth, the possession of which characterises him among men?" He is described as one who is begotten with that word, and who has the knowledge of divine things.¹ What is he to do with this knowledge? He is to be swift to hear it, slow to speak it, *i.e.* to assume authority over men because of it, and slow to the wrath engendered by the controversies over it.² The epistle is largely taken up with discourse deprecating religious controversy, to which this exhortation to swiftness of hearing and slowness of speech and wrath is introductory. The gentleness of the Beatitudes (A. V. meekness) is the spirit with which they are to receive the word.³ But the writer passes immediately to the ultimate purpose and use of the word. . And this is doing, and not merely hearing. This carries us back for the first time since the words of our Lord to his ultimatum in regard to the use to be made of his words. They are to be obeyed, and only he who hears and does, not he who hears and believes, or hears and confesses, is likened to the wise man who built his house on the rock. Between Matt. 7: 21-27 and Js. 1: 22-27 is a tract of fundamental Christian debate, in which the conspicuous points are many and

Its relation
to the teach-
ing of Jesus.

¹ 1: 18, 19. ² 1: 19; cf. 3: 1-18. ³ 1: 21; cf. Matt. 5: 5.

varied, but here we are back again on the familiar ground occupied by our Lord, and really differentiating Christianity from all other religions. And the author goes on to state that if any one debates the truth with unbridled tongue, instead of obeying it, his profession of religion is a vain one.¹ This practice of the truth, moreover, is what characterises true worship, which consists in a beneficent and unspotted life.² This faculty of going to the roots of things and displaying the unveiled truth in fitting words is possessed by James next to our Lord himself, among the New Testament writers.

But there is another thing which interferes with the reception of the word. Besides nursing an evil spirit in religious debate, men are tempted to mix up their faith with an equally incongruous respect of persons, to pay respect to the rich in their assemblies, and to neglect the poor. James sees in this a violation of the king of commandments, that men shall love their neighbours as themselves, evidently because regard for the poor is essentially unselfish, while regard for the rich to the exclusion of the poor is essentially selfish.³ In this connection he repeats the phrase which is enough to confer the distinction of seer on any teacher of religion, the *Law of Liberty*, i.e. a law having inward, spiritual enforcement, not external. Paul's motto is freedom from law; James's, the law of freedom.⁴

It is evident that this insistence on obedience as the ultimate demand made on men by the word of God brings James into conflict with Paul. As we have seen, the free and large treatment of law, the insistence on inward righteousness, instead of outward forms, is due to the influence of the great apostle. But whether the Twelve ever reached this position or not,

James and
Paul.

¹ 1 : 26.

² 1 : 27.

³ 2 : 1-13.

⁴ 2 : 12.

they stopped there. A free and large treatment of the law, a discovery of its principles, which enabled them to set aside its rules and forms, there is evidence in these epistles, was learned within their circle before the end of the New Testament period. But having arrived there, they stopped. It would not be simply their Judaism with its tendency to magnify law that would lead to this, but their association with Jesus. Paul shows generally a power to enter into the mind of Christ superior to the Twelve, but his idea of a righteousness without works is one which could never have occurred to an immediate disciple. Nor is it necessary to debate the paragraph, 2:14-26, by itself. The antecedent probability that the Twelve would make a stand right here is enough in itself to decide the question. Coupled with this is the certainty gathered from the study of the Acts and the Pauline Epistles, that there was a debate between the Twelve and Paul. That debate began with a stand made by Paul against the demand that his Gentile converts should conform to Jewish forms, especially circumcision, precisely as we should now insist on baptism. This demand was made, not by a small section of the Church, but by the whole Church at Jerusalem, including, of course, its leaders. But before Paul gets through, he posits not only freedom from the ceremonial parts of the law, but from law itself as such. And when this word has once been uttered, it is evident that this would be the focus of that fight. All detached and subsidiary questions would be abandoned, and the forces would all gather right here. And when we find a document belonging to that time in which just that question is debated in good set terms, it is the very foolishness of traditionalism to deny the controversial aspect of it, and to insist on a uniformity of belief in the first century, and, above all things, that the one

The position
of the
Twelve.

The contro-
versial char-
acter of the
epistle.

belief was the doctrine of Paul, the one dissenter from current opinion in that time. Such attempts obscure the only marks by which we can find our way through the New Testament, and cripple our historical sense. They substitute for the probabilities, which are the only legitimate objects of our search, bare possibilities, with which we have nothing to do.

Coming now to the paragraph¹ itself, its adoption of the unique Pauline phraseology, its statement of the question in the very terms of the Pauline statement, its care to make the proposition the exact opposite of his, and the selection of Paul's test case as its own, resting the case on the palmary instance of Abraham's faith, are decisive. That man is justified by faith without works of law, and that a man is justified by works, and not by faith only, are contradictory statements. All that has ever been shown to the contrary amounts to this, that there is possibly a middle ground which was open to the authors, but not that they were not debating consciously adverse positions.

The importance of this paragraph arises from its presenting the case of Judaistic Christianity *vs.* Paulinism, not from the standpoint of Pharisaism, which emphasizes the formal parts of the law, but of liberal Judaism, which stands only for the ethical contents of the law. The importance of disentangling the question from the complications of Pharisaism, and presenting it simply as a matter of law or no law, is evident.

The case of
Judaistic
Christianity.

The discussion which follows upon the dangers of religious controversy, which is the real point of the paragraph on the evils of the tongue, becomes interesting from the example of Christian courtesy furnished in this debate on both sides. It is enough to say that Paul, who was the party of the first part, is

the defender of Christian unity, putting it on the true ground, that differences of opinion among Christians are ruinous only when they break up the unity of the Body of Christ, and that Paul is himself a master of courtesy in religious debate. And James precedes and follows his own discussion of the most vexed question in the first century with the stoutest condemnation of acrimony in debate, while he is himself a fine example of the gentleness and impersonality which belong to the discussion of high matters.

Wealth.

The denunciation of wealth by James is the strongest in the New Testament, not even excepting our Lord's. It is wealth as such that is condemned by him, not exceptional cases in which the wealth is ill-gotten. He takes the same position as our Lord, who pronounces a blessing on the poor, and a woe on the rich, and who calls riches unrighteous. The words employed by them are not moderate and cautious, as about a matter having so many sides that these qualities of moderation and caution are demanded, but outspoken and severe. And in this matter they are the lineal descendants of the prophets, who make the Old Testament ring with discourse about wealth as essentially an oppression. It is not the province of a treatise like this to defend these positions; this is not a treatise on apologetics. But it is a legitimate part of our work to show what are the meanings and place of parts of the teaching in the whole body of New Testament thought. Great wealth is plainly the result of a conflict, and of the advantage which one man gets over another in the conflict. Now it is evident, whatever may be our judgment of the conflict and its result, that it is inconsistent with the principle of equal love between man and man, which is the normal principle of the relation of men in the teaching of both James and our Lord.¹

¹ 5: 1-6.

But this statement is offset by the exhortation to long-suffering on the part of the poor, which breathes equally the peculiar spirit of the Gospel. Indeed, the position of Christianity cannot be understood, unless we consider that what it objects to is not so much the appropriation of an undue amount of this world's goods by one of its two classes, but that the whole policy is fraught with evil to both classes; it is utterly inconsistent with the love that God has to both alike that he should allow it to continue. The word that the writer employs to denote the spirit with which the poor should meet the oppression of wealth is the same word that Jesus employs. It means long-suffering, and it denotes by this the mildness, the slowness to wrath, the patience in bearing injury, of which Jesus is himself the supreme example.¹

The designation of the law as a law of liberty is one of the clues that we need to follow in order to get at the secret of the teaching of this epistle. I have no doubt that it is chosen intentionally to offset Paul's teaching of freedom from the law. The writer probably had in view the apparent justification for that Pauline idea, viz. the feeling of bondage engendered by the legalism of the Pharisees, and the necessity of supplying the place of the Pauline freedom with something that should be consistent with the requirement of continued obedience. This he finds in the fact that the law of God is not an arbitrary code, but has its roots in the reason of things and in the love of God. And both these elements of freedom he presents after the manner learned in the school of Christ. He does not argue them; but all that he enjoins upon men has this breadth and freedom about it. Everything enjoined here belongs to the class of ultimate principles

The poor.

The law of liberty.

of conduct to which Jesus reduces the law. But the supreme fact which turns obedience into a matter of liberty instead of restraint, is the graciousness of God. Men are required to obey a law of love; and the question which is always proper to ask of a law of freedom, *Why is this commanded?* is answered by the statement that the lawgiver is himself supremely gracious. God is represented as wanting the friendship of man, and as desiring with a craving amounting to jealousy¹ the spirit that he puts within man. And throughout the epistle, with one touch after another, God's spirit and disposition are so described that men are made to feel that the love which he craves he deserves. If men can only get to know him, love is the free movement of the soul, and no constraint. This is to be remembered when we speak of the rare reference to our Lord in the epistle. This freedom and breadth of its ethical teaching, which sums itself up in the phrase, *a law of liberty*; and this presentation of God in such way that men shall feel his graciousness and be drawn into a spontaneous, loving obedience,—has been learned from only one source. The tribute to our Lord is not much speech about him, but the reflection of his spirit.²

Its source.

The person
of Jesus.

The writer's answer to any question about the person of Jesus has to be inferred. We have to put together what is said about regeneration with the word of truth, about righteousness of works, and not of faith alone, and the designation of faith as that in our Lord Jesus Christ. Jesus is the object of faith; in man's attitude toward the word faith is the first thing, but it is incomplete without works of obedience. Jesus is the one, therefore, in whom men are required to believe, but this faith has obedience to God as its final *raison d'être*. This means that the place of Jesus is con-

¹ 4:5.

² 1:5, 13, 17, 18, 27; 2:13; 4:4-10.

ceived by the writer as in the kingdom of God, the one whose whole being, word, and work is such that to believe in him leads by a straight path to that obedience to God which is the idea of the kingdom. In other words, he is the Messianic King in just the sense in which our Lord himself conceived himself to be. It only needs to couple this finally with the picture of the divine graciousness drawn by the epistle to see that the writer conceives of our Lord as exhibiting in himself this grace which is the reason and inspiration of obedience.

To sum up, the distinctive teaching of the Epistle Summary. of James is, that the word of truth by which we are regenerated is to be obeyed; that nothing short of obedience, not intellectual acceptance, or controversial zeal, not even faith alone, satisfies God's demand on us, and the conditions of efficiency of that word. Further, that the supreme command of that word is love, which is the standard by which all actions are to be judged. In the matter of the Pauline controversy, it declares that the righteousness which God requires is a righteousness of works, and not of faith alone. But these works are not those of a law which insists on circumcision, nor any rite or form, but of a law of liberty, whose commands square always with reason and conscience. God is represented in it as the author of nothing evil, but of every good and perfect gift, of which the chief is the begetting with the word of truth. He is, besides, the jealous God of the Decalogue, who marries his people to himself, and has a craving for the spirit of man amounting even to envy.¹ This central thought, that the royal law is the law of love, is developed into the specific commands against respect of persons, against a profession of charity unaccompanied by its deeds, against the bitterness of religious

controversy, against the selfishness of wealth, against those desires after the lower things which engender strife, and against impatience under wrong. Christ is the object of that faith which has obedience for its result, and is, therefore, the inspiration of the new life. He is the Messianic King in the sense imparted to the words by our Lord himself. And God is the gracious One whose desire for man's good makes the Messianic law a law of liberty.

CHAPTER III

THE TEACHING OF THE FIRST EPISTLE OF PETER

THE address in the salutation of 1 Peter "to the elect sojourners of the dispersion in Pontus," and other places, taken by itself, would indicate that this epistle was addressed to Jewish Christians. But the contrasting of them with Gentiles¹ is not what we should expect in that case; Jewish Christians would be contrasted with Jews. And the description of them in 4:3, as having passed their pre-Christian life in doing the will of the Gentiles, specifying the sins of the Gentiles rather than of the Jews, is really conclusive on the point. One of the noticeable things about the epistle therefore is, that it does not argue, but assume, that the titles and prerogatives of the chosen people belong to the Gentiles.

Readers
to whom
the epistle is
addressed.

This address settles for us the question of the date, supposing the author to be Peter. Paul's statement in Gal. 2:9, that Peter and the rest of the twelve were to confine themselves to the Jews, while he was designated as the apostle to the Gentiles, would clearly preclude an epistle to Gentile Christians in Paul's own bailiwick as long as he lived. After his death, this movement of the Twelve into his territory is quite possible, — in fact, would be almost certain.

Date of the
epistle.

The motto which is suggested as appropriate for this book is "Prisoners of Hope." The hope is that

¹ 2:12.

General
subject.

of the early Church in the reappearing of our Lord within the generation following his death; the imprisonment is the life of the believer meantime in a hostile world. This hope was begotten in them by the resurrection, and it is in a reminiscent tone that the writer speaks of the renascence of their lost and beclouded faith, when the brightness of the resurrection broke the darkness of our Lord's death, and of the way in which the faith grew immediately into a hope of his reappearing.¹ But, meantime, they are suffering the pains of those who live in a hostile world. Here, again, the tone becomes reminiscent, as of one who not only shared this fate of the believer, but remembered what our Lord had said of these sufferings. We are reminded all the way through this epistle of our Lord's teaching of the necessity of suffering as a part of the condition of following him. But the writer insists that it is not the suffering that commends them, but the righteousness, and the patience with which the suffering is borne; and this, again, is an echo of what our Lord says about the same matter. But the writer dwells upon one conception of suffering which comes from his view of the flesh as the seat of evil appetites and desires in man: it is a crucifixion of the flesh; to suffer in the flesh is to cease from sin; and this is made one of the meanings of our Lord's sufferings.²

An appeal
for right-
eousness.

From both sides of this condition, the present suffering, and the future hope, the writer makes his appeal to the readers for the life of righteousness. It is the only possible meaning of life on both sides. Just as the ordinary life is inexplicable except as a pursuit of worldly things, so their life is meaningless except as an unremitting pursuit of righteousness.

¹ 1: 3, 4.

² 4: 1-5.

And this must be no ordinary goodness either, but that peculiar excellence of self-sacrifice which characterised the Lord. The persecution will come to them anyway as followers of Christ; what they need to achieve is a life which shall make their persecution not a part of the punishment which the world deals out to evil-doers, but of its hostility to the higher forms of righteousness. There is a contradiction in the treatment of this subject, of which this statement is the only explanation. He says at the same time that their suffering is on account of righteousness, and that no one will hurt them if they are followers of good.¹ This comes from the view of government which the early Church was persistent in maintaining, that it is a divine ordinance, and is on the whole a conservator of the good side of things in the community. But it is only the mixed form of goodness which prevails in society, while, on the other hand, the higher forms of goodness advocated by Christianity are rejected by the same society which condemns the more obvious forms of evil. On the side of hope, the appeal takes this obvious form, that righteousness is the only condition of the future glory. That they obtain only as followers of Christ, and to follow him means to follow him, which is the same apparent truism that our Lord makes use of in this connection.² They must be meek, humble, loving, deaf to the appeals of the world and the senses, and followers always of the good. One cannot help the feeling, that, while this epistle lacks the controversial aspect of James, its insistence on righteousness of this exalted type is intended to be an antidote against the well-meant encouragement of some substitute for this in Paul. Faith is taught here as the means of con-

Persecution.

The condition of reward.

¹ 2:12; 4:3, 4; 3:13.² Mk. 8:34.

nection between the believer and Christ, but it is a faith which leads on to good works. And this discrimination in a writing which is elsewhere so stamped with Paulinism, points to a definite result of the differences between Paul and the Twelve, of which this epistle and James are the fruits.

Doctrine of redemption.

The death of Christ is given the same prominence in the work of redemption as in the Pauline doctrine. But the effect is rescue from sin itself, and not from the penalties of sin, no hint being found that it has an effect in reconciling men to God, other than this of removing the cause of estrangement in the sin of men. The blood of Christ is represented as redeeming them from the fruitless way of living inherited from their fathers.¹ He died for us, leaving us an example that we should follow in his footsteps, the point of his example being that he did no sin, that he suffered uncomplainingly, and that he suffered for others, bearing their sins.² Moreover, his suffering in the flesh is to lead us into the same mind, since he who suffers in the flesh has ceased from sin.³ But his resurrection also does its part of the saving work, begetting in us a living hope, and becoming that through which the appeal of the good conscience⁴ in baptism is made valid.⁵ There is one aspect of this redemption which is peculiar to this epistle. It is corporate, and not merely individual. On Christ as the corner-stone they are built into a spiritual temple and become a royal

The corporate character of redemption.

¹ 1: 18, 19.

² 2: 21-25.

³ 4: 1-5.

⁴ This seems to be the only valid translation of *ἐπερώτημα* in this passage. It is the appeal of the good conscience to the entrance on a new life signified by baptism. This is pointed out as the saving element in baptism. It is not the water, but the purified conscience, which cleanses the soul, and it is this to which the soul appeals.

⁵ 1: 3-5; 3: 21, 22.

priesthood to offer spiritual sacrifices, and to show the excellence of him who called them out of darkness into his marvellous light.¹ Evidently, here it is not merely the individual connection with Christ, but partnership in the people of God as well, which leads to this reflection in themselves of the glory of Christ.

It is evident that the view of redemption set forth in this epistle is that of a new life, and regeneration is therefore one of its characteristic ideas. The marked thing about this new life is the Christian hope, of which God is the author, who begets it in them by the resurrection of Jesus Christ.² The incorruptible seed of this new life is the word of God, which lives and abides forever, the word of the Gospel.³ The food of this new life is the milk of the word.⁴ Faith is the principle of this life, but this faith is placed, not in the word, as might be expected, but in the person of either God or Christ.⁵

The new
life.

This conception of redemption as a deliverance from sin, and the implanting of a new life, both of which have their source in Christ as an indwelling power in men, creates an exalted view of our Lord's person, as in the case of Paul. But it does not lead to any statement of this exaltation, as involving divine origin or nature. All that is said about him concerns his office and ministration to men, and not his person. He is called Lord, but it is in a statement that God is his God and Father.⁶ He is the Shepherd and Bishop of our souls; he is to be sanctified in our hearts as Lord; he is at the right hand of God, which means that he occupies the place of power next to God.⁷ But it is in the statement that he is the inward source of our redemption, creating in us the new life, that this epistle

The person
of our Lord.

¹ 2:4-12.

² 1:3.

³ 1:23-25.

⁴ 2:2.

⁵ 1:5, 7, 9, 21; 1:8; 2:6, 7.

⁶ 1:3.

⁷ 2:25; 3:15, 22.

renders the most exalted homage to him. In this respect, as in others, this epistle stands midway between Paul and the earlier Jewish and apostolic Christianity. The common ground between this writer and Paul is of great importance in the development of the true spirit of Christianity, the difference between an inward and outward relation to Christ being capital and primary in its importance. But the combination of this inward relation with the statement of obedience and righteousness as the object of that relation, is the supreme excellence of this epistle. It does not ethicise and spiritualise the law after the manner of our Lord and of James, but it joins hands with Paul in familiarising us with the supreme motives and impulses that come to us from the cross of Christ. And it insists, as our Lord does, and as Paul does not, that doing the things commanded us is our life.

CHAPTER IV

THE APOCALYPSE

OF the writings belonging to the later apostolic teaching, the Synoptics, Peter, and James represent a qualified opposition to Paul, accepting his universalism and his doctrine of freedom from Mosaism, but rejecting his statement of freedom from law as such. The Apocalypse, however, represents an unqualified opposition to Paul, which does not exist among the apostles themselves, but only among the extreme members of their party. It is not only extreme in its positions, but violent in its language, and its Jewish Messianism is of the most pronounced type. But John, to whom it has been attributed, was not even a leader in the party of the circumcision, much less in the extreme section of that party, and the idea that it proceeds from the circle of the Twelve is therefore quite improbable.¹

The Apoc-
alypse anti-
Pauline.

¹ On authenticity, date, etc., of the Apocalypse see Bacon, *Introduction to the N. T.*; Weiss, *Introduction to the N. T.*, II, 45-88; Salmon, *Introduction to the N. T.*, 203-244; Zahn, *Einleitung in das N. T.*, II, 582-626; Hilgenfeld, *Einleitung in das N. T.*, 392-452; Holtzmann, *Einleitung in das N. T.*, 407-427; McGiffert, *Apostolic Age*, 632 sq.; Weizsäcker, *Apostolic Age*, II, 161-205; Pfeiderer, *The Influence of the Apostle Paul on Christianity*, 124 sq.; Briggs, *The Messiah of the Apostles*, 284-461; Spitta, *Die Offenbarung des Johannes untersucht*; Vischer, *Die Offenbarung Johannes eine jüdische Apokalypse in Christlicher Bearbeitung*; H. Holtzmann, *Jahrbuch für protestantische Theologie*, 1891; Völter, *Die Offenbarung Johannes keine ursprünglich jüdische Apokalypse*; Milligan, *The Revelation of St. John*; Baird Lecture, 1885; Plumptre, *The Epistles*

Is not the
work of
John.

In addition, the Apocalypse and the other Johannine writings stand at opposite poles of the New Testament teaching. Everything about the person and work of our Lord is spiritualised in the one, and externalised in the other. The Apocalypse itself, as a literary form, is at the lowest grade of Hebrew literature. It emerges, it is true, sometimes into a certain grandeur of statement, but it would not do to turn its word-paintings into pictures. The peculiarly reflective and philosophical style of the fourth Gospel belongs to an entirely different order of mind. One feels, in reading this book, the departure from the spirit and thought of Jesus more than in any other New Testament writing. And the supposition that it was written by one of the three who belonged to the inner circle of the disciples seems difficult to harmonise with both Jesus' influence over men and his knowledge of them.¹

to the Seven Churches in Asia, Expositor, 1st Series, II and III; Simcox, *The Revelation of St. John*; Sabatier, *Les Origines littéraires et la Composition de l'Apocalypse de St. Jean*; Bousset, *Die Offenbarung Jo.* (Meyer series); also Art. "Revelation," in Hastings' *Dict. of Bible*.

On the teaching of the book see Stevens, *Theology of the N. T.*, 523-563; Beyschlag, *New Testament Theology*, II, 347-408; Weiss, *Theology of the N. T.*, II, 248-283; Holtzmann, *Neutestamentliche Theologie*, I, 463-476; Bovon, *Théologie du N. T.*, II, 498-538.

¹ The Interpretation of the Beast helps us to a general position as to the time in which the Apocalypse was written (17:8-11). The Beast properly is the Roman Empire, the world kingdom. It is the incarnation of the spirit of the dragon, Satan. But the book points out one of the first seven emperors, really one of the first five, who himself incarnates the spirit of the Beast, and who goes by his name. This is the Beast who is pointed out in the book in such a way as to give us a clew to the date and meaning of the writing (13:3-8, 18). The statement about him is that he was and is not, having been smitten to death, and is about to come up out of the abyss and to go away again into perdition. He

The contents of the Apocalypse may be said in general to be:— Contents.

1. Letters to seven churches of Asia. 1:4–3:22.
2. Visions preceding the destruction of Jerusalem. 6:1–11:12.
3. Destruction of Jerusalem. 11:13.
4. Visions preceding destruction of Rome. 11:19–17:18.
5. Destruction of Rome. 18:1–24.
6. Millennium. 20:1–6.

is one of the seven horns of the Beast, by which are designated the Roman emperors; and of these five are dead, the sixth is, the seventh is to come for a short time and then give place to an eighth, who is one of the seven, who was and is not and returns to go again into perdition. Then his number is given as 666. Now if the question were asked, Which of the first emperors embodied the evil spirit of the world kingdom, its opposition to the kingdom of God? there could be scarcely any doubt that Nero is meant. And now that the number has been identified as that of this emperor, this probability is confirmed. The method of this numbering is simple. The letters are numbered 1, 2, 3 up to ten, then by tens up to one hundred, and then by hundreds upward. The figuring is done in this case on the Hebrew lettering of the title and name,—קסר נרון, or Kaisar Neron. This settles the date of the book, at least within short limits. It belongs either to the reign of Galba, A.D. 68, or of Vespasian, A.D. 70. Galba was the sixth emperor *de facto*, but it is contended that Vespasian was sixth in line *de jure*, Galba, Otho, and Vitellius, who came in between, being usurpers. It really makes no difference, as either date antedates the destruction of Jerusalem, and that is the deciding factor in this question. Domitian, to whose reign the book has been assigned, is out of the question for this reason, as this would make the prophecy come after the event, and the misstatement about the event of the siege makes that impossible. The city, and especially the temple, were entirely destroyed, whereas the prophecy is that the temple was saved, and only one-tenth of the city was destroyed, and seven thousand of the population. This makes a later revision equally improbable.

7. Judgment. Setting up of kingdom. Descent of New Jerusalem. 20:7-22:21.

But its main subject is the reappearance, the second advent, of the Messiah. And this Messianism is the key to its entire teaching.

Messianism. In order to understand this, we have to remember the change introduced into the doctrine by Jesus. According to the Jewish expectation, the Messiah was to be a conquering prince. His own people were to be prepared for his coming by repentance, but other nations were to be subdued by the sword, with such accompaniment of supernaturalism as the military situation required. But in our Lord's teaching, especially in his passive acceptance of the fate awaiting any man of revolutionary ideas, he wrought by imperceptible touches an entire change in this programme. The essential element in this change is the substitution of spiritual power for material force in the establishment of God's kingdom. This change is absolute, forbidding any attempt to help on the spiritual process with an admixture of material force, to conquer nations preliminary to their conversion, or to put down heresies by any other means than argument.

Messianism of the apostles. With our Lord's departure there came a reaction to the Jewish idea, and all the subsequent teachings are to be judged by the degree of this reaction. In general, we may say that all the later teaching limits the spiritual process to the short period of one generation intervening between the end of our Lord's ministry and his reappearance on the earth. To this shortening of the period of the spiritual work, the original apostles add the limitation of it to the chosen people. Paul, while adopting their limitation of time, extends the spiritual work during that time to the Gentiles. Both Paul and the Twelve are sympathetic and hopeful in regard to the ultimate result. By

whatever process, they expect the result to be a general blessing. The gentleness and active pity of Jesus had so far penetrated them. The Johannean literature, written as was supposed at the end of things, is notably pessimistic, and quite despondent of the world. The Apocalypse adds another variation, and the greatest of them all. Persecution has engendered in the writer a desire of vengeance, not simply of justice, nor of forcible deliverance, but of un pitying revenge. And inasmuch as God is on the side of those persecuted, this prayer becomes prophecy. The iron sceptre and the river of blood of this book mark the final point of divergence from our Lord's Messianic idea.¹

Messianism
now
vengeful.

But, meantime, this writing extends the spiritual process while it lasts. The redeemed include men of all kindred and tongues, and are innumerable in multitude.² On the other hand, their enemies include both Jews and Gentiles. The world power condemned is the Roman Empire, but Jerusalem is called in the spiritual language Sodom and Egypt.³ The difference between them is in the outcome of the double catastrophe which overtakes them at the end. The Gentile world power is destroyed and cast into the pit;⁴ but the effect of the judgment which overtakes Jerusalem and destroys seven thousand of the population is the repentance and salvation of the rest.⁵ However, in the redeemed world which succeeds this old earth after the millennium, it is the kings of all the nations who bring their friendly gifts to the New Jerusalem.⁶ This fulfils the Jewish programme of a world blessed and dominated by the elect people, but it is the domination that is emphasised, as in the programme of imperialism.

Universal-
ism of the
Apocalypse.

The Messianic salvation, in itself, does not make

¹ 12:5; 19:15; 14:17-20.

³ 11:8.

⁵ 11:13.

² 7:9-17.

⁴ 19:20.

⁶ 21:24.

The process
of salvation.

any part of the subject of the Apocalypse, and hence is slightly treated. But the incidental treatment of the spiritual process is definite, though slight. Men are redeemed by the blood of Christ, but his death is not expiatory, at least the expiatory element does not appear. The saints have washed their robes in the blood of the Lamb,¹ but the white linen is the righteousness of the saints.² This is the combination of the prophetic and the priestly conception found in the Epistle to the Hebrews. It is the prophetic result of righteousness reached by the priestly means of sacrifice.

The Messianic Prince
and Saviour.

The theology which emphasises the death of Christ in the saving process does not generally put his kingly office in the foreground. It is the peculiarity of the Apocalypse that it subordinates the saving process to the kingly office of our Lord absolutely, and yet attributes salvation to his death alone. And it does this in such a way as to bring out the contrast of the two, and the paradox of their combination. The Lamb slain is the constant title given him, even in those passages which most exalt him. He reaches supreme honour through his humiliation. This is all familiar enough, but it is not so much inward homage which is constrained, but an obtrusively external royalty which becomes his reward. In the last stage the Lamb is armed with a sword, and slays like any lion of them all.³

The Messianic Person.

But there is one passage above all others which defines for us the position of our Lord. It says of him who continues faithful to the end, that the Lord will give him power over the nations to rule them with a rod of iron and to break them like a potter's vessels, just as he received the same from his Father.⁴

¹ 7:14.

² 19:8.

³ 14:20; 19:11-21.

⁴ 2:26, 27.

If we keep this in mind, we shall be in position to understand the exalted terms ascribed to him. He wields a divine power and receives a divine homage, but both are viceregal. He is continually associated with God in a way distinct from all the rest about the throne. But it is always association, not identity. God is still his God.¹ But he is superhuman, the first and the last, the beginning of the creation of God, and so preëxistent.²

This part assigned to him in creation and the title, "Word of God,"³ are probable indications of Alexandrianism, as the doctrine of the place of his death in redemption is Pauline. But they occur in a writing distinctly anti-Pauline and alien to Alexandrianism, and are therefore indications of composite authorship.

In saying that God is represented in the Apocalypse as a vengeful Being, we must remember at what stage of human history that character is assigned him. The closing words of the book predict our Lord's speedy coming, a return to the world after an era of grace and compassion beginning with his death for men, and continued in the preaching of his Gospel to all nations. And here, at the end of this, his people are the victims of a horrible persecution. This does not, perhaps, remove the strangeness of the fact, that one of his own followers should picture Jesus as ruling the nations with a rod of iron, and taking dire vengeance on his enemies; but the strangeness is removed when one perceives that this is only a strong statement of the ordinary doctrine that the era of grace ends with a final judgment, in which God's justice overrules his love.

Doctrine of
God.

¹ 3: 12.

² 3: 14.

³ 19: 13.

PART V

THE NON-JOHANNEAN WRITINGS OF THE ALEXANDRIAN PERIOD

CHAPTER I

EPHESIANS AND COLOSSIANS¹

THE Alexandrian literature includes: (1) writings in which a false Alexandrianism, exalting angels above Jesus, is met with an orthodox Alexandrianism exalting our Lord above all orders of beings: Ephesians, Colossians; (2) epistles asserting the authority of the Church against this false Alexandrianism: the Pas-

¹ On authenticity, date, etc., of Ephesians and Colossians see Bacon, *Introduction to the N. T.*; Godet, *Introduction to the N. T.: St. Paul's Epistles*, 414-494; Gloag, *Introduction to the Pauline Epistles*, 264-336; Hilgenfeld, *Einleitung in das N. T.*, 659-680; Zahn, *Einleitung in das N. T.*, I, 310-368; Weiss, *Introduction to the N. T.*, I, 323-358; Lightfoot, *Biblical Essays*, 375-396; Pfeiderer, *Urchristenthum*, 683 sq.; Holtzmann, *Kritik der Eph. u. Colosserbriefe*; Weizsäcker, *Apostolic Age*, II, 240-245; Macpherson, *The Epistle to the Ephesians*; Ellicott, *The Epistle to the Ephesians*; Hort, *Prolegomena to the Romans and Ephesians*; von Soden, *Jahrb. f. prot. Theol.* 1895, 320 sq.; Schmidt, *Handbuch über den Brief an die Epheser*; Haupt, *Gefangenschaftsbriefe*, in Meyer series; Findlay, *Expositor's Bible* series; Abbott, *Int. Crit. Comm.* series.

On the doctrines of the epistles see Pfeiderer, *Paulinism*, II, 95 sq., 162 sq.; Weiss, *Theology of the N. T.*, II, 75-124; Stevens, *Pauline Theology*, 78 sq., 213 sq.; Holtzmann, *Neutestamentliche Theologie*, II, 225-258; Bovon, *Théologie du N. T.*, II, 283-292.

toral Epistles; (3) the Epistle to the Hebrews, which uses the Alexandrian doctrine of ideas and the imperfect copies of those ideas in earthly things, in defence of Christianity against Levitical Judaism; (4) epistles rebuking sharply the principled licentiousness of a false gnosis: 2 Peter, Jude; (5) the Johannean Writings, which use Alexandrianism, not for controversial purposes, but simply for the exaltation of our Lord.¹ Of these writings, Ephesians, Colossians, Hebrews, and the Johannean Writings are in the front rank of the New Testament books, marked by distinction of style and religious genius. They show the good side of that which Paul deprecated, the contact of Christianity with the very choicest of the Greek thought. For Alexandrianism is a Jewish form of Platonism.

The situation in these Alexandrian writings is quite different from that in the Pauline Epistles. Paul writes to Gentile churches, but his contention is not against these churches, but against what he considers a false Judaistic instruction surreptitiously imposed on them. This false doctrine is drawn from Pharisaic Judaism, and Paul's contention against it is the reaction of a Pharisee against the bondage of that creed, which he has himself experienced, and from which he has been emancipated by his faith in Christ. The whole thing moves within the lines of Rabbinic and prophetic Judaism, and the scene is laid in Gentile churches. The situation is abnormal, for Palestinian Judaism is not the speech of the Hellenistic Jews, and Paul's work was carrying the controversies of that form of Judaism into the home of Hellenism. The situation could not last: it was bound to pass with the disappearance of Paul. He was strong enough to keep it

Time and
place of
New Testa-
ment Alex-
andrianism.

¹ The Johannean Writings, because of their great importance, will be treated as Part VI.

within the lines marked out by him during his life; but with his death Hellenistic Judaism came to the front, just because this was its home, and Alexandrianism contributed to Christianity the enrichment of Greek thought. For this is the source of the peculiar intellectual idealism of the writings of this group. They are the product of Judaism modified by Platonism, and these mixed elements gave to Christian thought its final New Testament form.

The epistles to the Ephesians and Colossians purport to be written by Paul, and any other authorship involves pseudonymity. However, the critical study of the Old Testament and of the uncanonical Jewish literature does not give us any strong impression of the improbability of this. They contain also Pauline traits, and references to Pauline personages and events. The practical parts are in the Pauline manner. But the un-Pauline doctrinal parts and the Pauline practical matter suggest composite authorship, a thing by no means unique in Jewish literature. In fact, the difficulty that either side feels in pronouncing positively for or against the Pauline authorship is best met by this assumption of composite authorship.¹

¹ The difficulty, then, is with the doctrinal parts of the epistles. Here the trouble is, first, with the style. These long, breathless sentences, — in which participles, conjunctions, infinitives, relative and prepositional clauses follow each other endlessly, — are not in the Pauline style. One of these (Eph. 1: 3-14) contains twelve verses, and this is followed immediately by one of nine and another of ten verses; whereas Paul's style is marked by short sentences, distinct, but logically connected. Another feature of the style, even more strongly marked and more incongruous, is the absence of clear statement of the controversial matter, and the substitution of mere hints. In Romans and Galatians the disputed points are stated, and then argued point by point, so that the whole matter is plain from the start. But in Ephesians and Colossians one has to look long before one comes to the mat-

In both of these epistles, the central thought is the exaltation of our Lord. In Colossians it is used con-

ter in controversy, and even then it is stated so vaguely that it is only by an acquaintance with outside literature that one learns the subject. The second difficulty is with the subject-matter itself, which is a Jewish form of Gnosticism. This difficulty is twofold: first, with the growth of this philosophy in these infant churches and among an uncultivated people; and, secondly, with the mastery of the whole subject by Paul. These churches had been founded only some seven years, and, like the rest of the early churches, were probably recruited from the poor and uncultivated classes, little given to speculation. But the difficulty with Paul was equally great. He was, from his early training and from the evidence of his earlier epistles, unacquainted with Alexandrianism. He was, according to his own account, a Pharisee with a Rabbinical training; and there is good reason to suppose that the philosophy which he encountered in Corinth was Alexandrianism, and there he meets it merely as philosophy, which he rejects as alien to Christianity, whether it be one philosophy or another (Gal. 1:14; 1 Cor. 1-4). The heresy against which he contends in this passage from Corinthians is the attempt to state Christianity in the terms of a secular philosophy; and the only philosophy with which either Judaism or Christianity became so entangled in this early period was that form of Platonism which Philo had transplanted into Jewish soil, and which went by the name of Alexandrianism. And in the other passage, from Galatians, the strict adherence to traditions is the mark of Pharisaism, which is incompatible with Philonism. Whereas, in these epistles, the writer treats this philosophy, not *ab extra*, but from the inside view of an expert, opposing to a false Alexandrianism, which depreciates Christ, the true Platonism, which exalts Christ to a place by himself and enhances his glory. Only one familiarised with it in all its aspects could thus meet this insidious attack. But the point is not only that the true Paul could not meet this incursion on its own ground, but that he would not. He was averse to the whole method. It is probable that the whole subject of Gnosticism, with the writings which deal with it, belongs to the otherwise obscure region which falls in the gap between Paul and the Johannean Writings.

The exalta-
tion of
Jesus.

troversially, opposing to the gnostic idea, which supplements the work of Christ with that of angels, the exalted place of our Lord himself, who reigns not only over worldly, but over heavenly beings; not only over men, but angels. In Ephesians, on the other hand, it is used positively and constructively, the exaltation of Jesus being affirmed in order that men may know what it means to be called into his fellowship, and what is the significance of his headship over the Church. Both the individual in fellowship with him and the Church shine with its reflected glory. It is the controversy evidently which furnishes the occasion for this advance in doctrine, the other application of it being evidently later and secondary. This makes Ephesians follow Colossians.

Alexan-
drianism.

Now, it is the Alexandrian philosophy which is at the root of both the heresy and its refutation. And it is necessary therefore to understand this, in order to comprehend the matters discussed in these epistles, and not only to understand these writings, but all the succeeding development of the thought of the Church. This philosophy is not the source of its faith, but it is the form in which its gnosis is cast. From this time on, the persuasion which rules Christian thought is that faith is only a rudimentary act, from which it is necessary to proceed to the fuller gnosis, or knowledge. Knowledge, moreover, is not only a more definite mental attitude toward the same matters, but it is an advance into realms not included in faith. In this earliest form of it, it goes on from the place and work of Christ in redemption to his position in creation.

The central
element in
Alexan-
drianism.

The starting-point in Alexandrianism is the duality of the universe, the essential opposition of matter and spirit, and the separation of the spiritual God from his material universe. It might be supposed that the idea

of mediation and of the place of the Logos in this mediation was used without going back into this dualism. But this dualism appears in the ascetic observances which make a part of the heresy attacked, and also in the spiritual substitutes which the writer proposes for them. This gulf is bridged by the Platonic ideas, or images of things in the divine mind. At the root of all orders of being, prior to them all, and existing from eternity, are the conceptions of them in the mind of God. Back of all trees, animals, and men, is the image of the oak or the pine, the horse, the man, in the Creator. And these images are not simply thoughts, as in men, but are objectified, obtaining in one sense an existence separate from God, so that he can contemplate them not simply as subject, but as object. The *idea* of a horse becomes the ideal horse, and in this form becomes an agent in the creation of actual horses. This key to the whole system must not be forgotten. Without this intervention of *ideas* which have become objects, and are possessed of creative power, God would be unable to bridge the gulf between himself and the material world. These ideas of Plato become in the Alexandrian philosophy angels.

But Alexandrianism does not reach its final thought in these minor instruments of creation. There is in God not only this multitude of *ideas*, but there is his one idea of the universe as a whole, the Logos, the creative Word or Son of God. And the difficulty with the Jewish gnosis which we find attacked in the New Testament is that it appropriates just the form of this philosophy which furnishes its adherents with a supplement to their Christian faith. This faith embraces redemption through Christ, but no cosmogony, or philosophy of the universe, no mediating generative power. This lack Jewish Gnosticism supplements by introducing the angels of Alexandrianism. Against this

The Alexandrian Logos.

Paul, who was a Palestinian Jew, and not an Alexandrian tinctured with its dualism, would have set up the God of the Jews, who creates directly, not needing any mediation. But these epistles, written by an Alexandrian Jew, find the answer within Alexandrianism, seeing in Jesus the Alexandrian Logos, who is the medium of creation, to whom all others are subordinated. He does not need to be supplemented therefore, but all fulness dwells in him.¹ Nor do his followers need anything to supplement him, to do for them anything that he does not do, for they are complete in him.² There is no philosophy even to be sought elsewhere, since in him are hid all the treasures of wisdom and knowledge, not simply of faith.³ There is no divine power outside of him, for in him dwells all the fulness of the Godhead bodily.⁴ There is no power exalted above him, for he is the head of the heavenly hierarchies.⁵ He is the reconciler, not only of earthly things, but of heavenly.⁶ These heavenly beings of Alexandrianism are ranged in tiers or circles, reaching up to heaven and down to the lower air next to the world, and those belonging to this lower air are seduced by the attractions of the world, and are drawn into human forms and pleasures. They are reconciled in Christ therefore, and he triumphs over them.⁷ This gnosis not only supplements Christ with angels, it supplements faith in him with observances which have familiar Jewish and Christian names, but new aspects and meanings. Circumcision and abstinences and baptism are mortifications of the flesh, which has in it the inherent evil of matter. But Christ put an end to all these rudimentary things of the world, making the faith in himself to include in itself whatever of spiritual meaning these contain.⁸

The work of
Christ.

¹ Col. 1 : 19.

³ Col. 2 : 3.

⁵ Col. 2 : 10.

⁷ Col. 2 : 15.

² Col. 2 : 10.

⁴ Col. 2 : 9.

⁶ Col. 1 : 20.

⁸ Col. 2 : 20-23.

Ephesians has the controversial purpose in subordination. Instead of that, it seeks to secure the unity of the Church, and especially of Jews and Gentiles within the Church, on the basis of the fulness in Christ, who sums up all things in himself as the cosmical principle. It is on this exalted ground that it places this Christian unity. God had this secret purpose from the beginning, to sum up all things in Christ, both Jews first, and then Gentiles, both earthly things and heavenly.¹ He is given headship over the heavenly hierarchies, and all things are made subject to him in the interest of the one Church, which is his body, filled by him who fills all things.² He is the peace of Jews and Gentiles, having broken down the wall of partition between them, the law which he describes as consisting of commands in fixed decrees. The Gentiles are built in with the Jews upon the one foundation of Christ and the prophets, Jesus Christ himself being the chief corner-stone.³ This unity of the Spirit he exhorts them to keep in the bond of peace, as members of the one body, inspired by the one Spirit, and professing the one Lord, the one faith, and the one baptism.⁴ The Christ who ascended far above all the heavens, that he might fill all things, gave them apostles, preachers, evangelists, pastors, and teachers, for the building of the body of Christ, that it may attain to his completeness, and the Christian man become the complete man.⁵

The Christology of Ephesians.

It will be seen that this statement carries back the idea of mediation between God and men from the work of redemption to the work of creation. This is one of the chief features that distinguish this Alexandrian doctrine from everything that precedes it, and its effect on the doctrine of both God and Christ is

The new step in Christian doctrine.

¹ Eph. 1: 8-14.

² Eph. 2: 14-22.

³ Eph. 4: 9-16.

⁴ Eph. 1: 21-23.

⁵ Eph. 4: 3-6.

very great. In fact, if we want to put these epistles in their exact place, we must recognise that they are the next step in the development of Christian doctrine after the Pauline period. They presuppose Paulinism, retaining many of its ideas, and not by any means going back to the simpler doctrine of the Twelve, nor to the recorded teachings of Jesus. But these writings are a restatement of the Pauline themes in the terms of Alexandrianism. Freedom from the law is proclaimed, but not on the ground of its being out of reach, unattainable by weak men, but on the ground of its attempting to attain victory over the flesh by denying to men the reasonable uses of the body, instead of by the crucifixion of its evil lusts. The weakness of the flesh is simply here a part of the general evil of matter. The Jewish ordinances of circumcision, of clean and unclean, of holy days, and the like, are not so much abolished as realised in the substance, the realities of Christianity, of which they are only the shadow. This is more fully stated in Hebrews, where this part of Alexandrianism is drawn out into definite statements. According to that philosophy, the individual copies of the divine ideas are always imperfect, and in the relation of Judaism to Christianity the former is the imperfect copy, and Christianity is the perfect idea. Hence the ordinances of Judaism are only shadows of the substance, and are replaced by the Christian realities. But the great difference in the thought is not so much in these details, as in the general idea, which is, that in the Logos, and not in any individual members of the cosmos, whether those members belonged to the earthly sphere, or to the heavenly hierarchy of the divine ideas themselves, whether to men or to angels, is to be found the key to the divine purpose. The divine word, or thought, not of individual things, but

The significance of the Logos.

of the universe, is unifying, bringing all scattered and opposed things together. The oppositions themselves come from the place of men in a great world scheme, including the heavenly hierarchies, and their struggle is not with flesh and blood, not with anything in the man himself, but with the various orders of the heavenly beings, among whom there is a discord, of which the discord here is only a reproduction.¹ The salvation of men, therefore, is included in the carrying out of this original Logos idea, the summing up of all things in Christ, and through this union bringing to men whatever good they need.

Ephesians, therefore, emphasises the church idea, not individual salvation. The eternal purpose of God, hidden before, but manifested now, is through the Church to make known to the heavenly hierarchies the manifold wisdom of God.² The Church takes the place of the nation, being larger in its idea, including in itself all nations. But the collective idea is manifest in the one as in the other; it is the purpose of the divine idea to unify men that is emphasised;—to bring together divided races, opinions, and interests, and find a potent and sufficient bond of union in Christ, the great reconciler.

And finally, one object of these epistles is to depreciate all other mediators but Christ. Those specially contrasted with him are the angels. But he is the reconciler of them too, exalted far above them, leading in triumph those who set themselves against him, and it is through the Church that God makes known to the heavenly hierarchies his wisdom, not through the hierarchies to the Church.

The Church
in Ephe-
sians.

¹ Eph. 6:12; Col. 1:20; 2:15.

² Eph. 3:9, 10.

CHAPTER II

THE PASTORAL EPISTLES¹

The style of
the Pastoral
Epistles.

IN the Pastoral Epistles, Paul, supposing him to be the author, develops a third manner, still further removed from that of the Paul of the great epistles. In Ephesians and Colossians, he is still an argumentative or intuitive person, reasoning things out to logical conclusions, or seeing them intuitively. To be sure, he is a Hellenist, which the earlier Paul with his Palestinian training never was; but all the more because he is addicted to philosophising does he use both argument and intuition. But the Paul of the Pastoral Epistles is a being who does not reason after either the Jewish or the Hellenistic fashion, but in-

¹ On authenticity, date, etc., in the Pastorals see Bacon, *Introduction to the N. T.*; Weiss, *Introd. to the N. T.*, I, 374-420; *Die Briefe P. an. Tim. u. Tit.* (Meyer series); *Am. Jour. Theol.*, 1897, 392 sq.; Godet, *Introduction to the N. T.: St. Paul's Epistles*, 529-611; Gloag, *Introduction to the Pauline Epistles*, 369-436; Zahn, *Einleitung in das N. T.*, I, 398-489; Holtzmann, *Einleitung in das N. T.*, 272-292; Hilgenfeld, *Einleitung in das N. T.*, 744-765; Salmon, *Introd. to the N. T.*, 397-413; Lightfoot, *Biblical Essays*, 397-418; Wiesinger, *I and II Timothy and Titus*; Findlay, Essay appended to translation of Sabatier's *L'Apôtre Paul*; Stevens, *Pauline Theology*, 83 sq.; McGiffert, *The Apostolic Age*, 398 sq.; Holtzmann, *Pastoralbriefe*; Lemme, *Das echte Ermahnungschreiben des Apostels Paulus an Timotheus*; Hesse, *Die Entstehung der neutestamentlichen Hirtenbriefe*.

On the doctrines of the epistles see Beyschlag, *New Testament Theology*, II, 501-517; Weiss, *Theology of the N. T.*, II, 125-149; Holtzmann, *Neutestamentliche Theologie*, II, 259-281; Bovon, *Théologie du N. T.*, II, 353-385.

trenches himself in authority after the ecclesiastical sort. He has a fixed type of teaching, a standard to which he brings everything for weighing and test. There are various names for this; such as healthful doctrine,¹ healthful words,² doctrine according to godliness,³ the pattern of healthful words,⁴ the faithful word according to the teaching,⁵ the good deposit.⁶ Moreover, the authority invoked is that of the Church, which is styled the pillar and foundation of the truth.⁷ And not only is the Church given this position, but the ecclesiastical method of preserving the truth is pointed out. It is a deposit to be guarded, and to be committed to faithful men who shall be able to teach others.⁸ Moreover, we have here the first of those short, compressed statements in which the Church embodied the faith for this purpose, the first creed statements of the Church. These are already in the shape which later became fixed, embodying those fundamental facts in our Lord's life which the Church seized upon as the points of departure, finger-posts in its teaching. In 1 Tim. 3:16, it breaks abruptly into such a statement in a way possible only to a quotation. "He who was manifest in the flesh, seen of angels, preached among the nations, believed on in the world, received up into glory." In 2 Tim. 2:8, it reads, "Remember Jesus Christ, risen from the dead, of the seed of David according to my Gospel."⁹

Beginning
of creeds.

¹ 1 Tim. 1:10; Tit. 1:9; 2:1; 2 Tim. 4:3.

² 1 Tim. 6:3. ³ 1 Tim. 6:3. ⁴ 2 Tim. 1:13. ⁵ Tit. 1:9.

⁶ 2 Tim. 1:14. ⁷ 1 Tim. 3:15. ⁸ 2 Tim. 1:2, 14.

⁹ Now here is a situation worth studying as a specimen of the large, obvious marks by which to measure a Biblical writing and place it. Think of the situation at the close of Paul's life. He was the apostle to the Gentiles, and in that office he had founded churches in the principal cities of Asia and Greece, besides assuming practical oversight of Rome. But these were infant churches, drawn from the comparatively unlearned classes, and

The heretical occasions
of the
Pastoral
Epistles.

In general, these epistles are directed against the same Jewish Gnosticism which is attacked in without the background of Jewish inheritance and training which alone furnishes the teaching class in the primitive Church. Everything belonging to the understanding of Christianity had to be brought in from the outside. And the situation was complicated by the fact that Paul had brought to them, not the authoritative type of Christian doctrine held by the Church at Jerusalem, but what was confessedly an innovation, which was tolerated, but not encouraged by the original disciples of our Lord. The situation was the same as if an English or American missionary should plant churches in India, which would have to be recruited from the poorer classes, and should put upon Christianity a new construction, striking for its novelty and for the power of its presentation, and commended by the zeal and success of the missionary, but which made no impression except that of surprise and doubt upon the Church at home. Then imagine him delivering a closing charge to these churches, in which the dominant note is the authority of the Church! The difference in the situation is that Paul, being the one founder of the Gentile churches, had been able by that means to put his teaching on the same level as that of the Jewish Church. Gentile Christianity stood over against Jewish Christianity, and he had stamped his teaching on this one of the two great divisions of the Christian world. But this division of the Church into two camps, with differing opinions, is not the mark of that Catholic Church which teaches with authority. We have not here the marks of the Catholic Church in either the unity or authority of its teaching. It was not ready yet to formulate its teaching, nor to give it the stamp of authority. And yet the Catholic Church, the Church teaching with authority, is the only home of these epistles, for it furnishes the situation that makes them possible. In them the Church is the pillar and foundation of the truth, and the pattern of healthful words has already been furnished for its utterance. Such a state of things is produced only by a compromise, and above all things Paul was no compromiser. The attitude of these epistles is also very different from that of Ephesians and Colossians. The latter set over against the false philosophy of Gnosticism the true Alexandrianism, with its Logos doctrine. The Pastoral Epistles deprecate all philosophy, and put over against it these simplest of all confessions, the earliest creeds of the Church.

Ephesians and Colossians. This led to asceticism in the matter of the marriage relation, and of meats.¹ It produced also a belief that the resurrection was past already, by which is meant without doubt a spiritual resurrection, inasmuch as Gnostic dualism precludes bodily resurrection.² By a singular turn also, its asceticism was offset by a principled licentiousness, probably coming from the idea that bodily indulgences do not affect the spirit.³ But they deal not only with these offshoots of the system, but with Gnosticism itself, which is a method of explaining this imperfect world, and its relation to the perfect God. God comes into manifestation and creative activity only through the mediation of a progressive series of powers called "æons," which steadily degenerate as they become separated from the original source. The discredited genealogies of 1 Tim. 1:4, Tit. 3:9, are the registers, so to speak, of these successive emanations, by which æon succeeds æon. And the source of them all, the ocean of the Divine Being from which they spring, is the *πλήρωμα*. Gnosticism.

Then there is a false legalism, which evidently consists in zeal for those parts of the law which fall in with the purposes of the dualistic philosophy which is at the root of Gnosticism.⁴ In all these passages this zeal for the mortification of the body is accompanied by a neglect of the real commands of the law. False legalism.

These matters are not reasoned out, they are not traced to their roots, and answered by an exposure of the errors involved; the answer is, instead, an appeal to the simplicity of the Gospel, and especially by pointing out its practical ends. Legalism is met by the statement that the law is not intended for the righteous, but for sinners; it is intended to act as a check

¹ 1 Tim. 4:3. ² 2 Tim. 2:18. ³ 2 Tim. 3:1-3.

⁴ 1 Tim. 1:6, 7; 4:3, 7, 8; 2 Tim. 3:5; Tit. 3:9.

upon the violators of the law. This is the exact opposite of the statement of Paul, that the law is unattainable because of the sins of men. The false legalism which dwells upon the external commands of the law, its bodily restraints and disciplines, is contrasted with the practical morality of the law, which is reinforced by the grace of the Gospel.¹ Asceticism is met by the very simple statement that every creature of God is good. Resurrection of the spirit instead of the body is simply labelled as abhorrent, not argued at all. Jewish fables and genealogies are ridiculed as unpractical. In fact, here is the contention against the Gnostic error generally, that it does not conform to the practical teachings of the Gospel, but draws men's attention away to useless questions and controversies.²

Moral teaching of the Pastorals.

But the moral teaching, though so insistent, is not very high in its spiritual tone. It is about the level of the catechism in the hands of an ordinary minister, instead of reflecting the insight of the Sermon on the Mount, or the inspiration of the epistles of Paul. Much is said about the healthful teaching according to godliness, but both the teaching and the piety to which it is conformed are taken for granted, and must be therefore of the simplest kind. Neither Jesus nor Paul take the new ethics for granted; mere exhortations to righteousness, without definitions of righteousness, are out of place in their thorough teaching. Paul, for example, seeks the foundation of the Gospel in a carefully analysed statement of things divine and human, and of the office of Christ in their adjustment, and this he makes the motive power of a new life.

It would be unjust, however, to leave this part of our

¹ 1 Tim. 1:3-5; 6:3-5; 2 Tim. 2:22, 23; Tit. 1:10-16; 3:8, 9.

² 1 Tim. 1:4; 4:7; 6:4.

subject without calling attention to the consonance of this teaching with the peculiar spirit of Christianity. Among the world religions its chief excellence is this emphasis of the ethical aim of religion, that men know God only when they recognise in him the Being who cares first and last for the ethical good of mankind, and who for this one end will sacrifice anything, and seeks by all means to imbue them with the same spirit. A writing, therefore, which insists on this same *sine qua non*, whose one word is "be careful to maintain good works," since this is the object of the grace of God, has this distinction, that it keeps before us the main thing. These epistles may be overweighted on the practical side, and their morals may lack inspiration, but they are a necessary antidote against doctrinal excess.

Their
Christianity.

This same simplicity extends to the doctrine of our Lord's person in these epistles. He is the manifestation of God in the flesh, of whom the record is that he was justified in the Spirit, seen by angels, preached among the nations, believed on in the world, received up into glory.¹ He is the one for whose appearance all things wait, who while here, witnessed a good confession before Pontius Pilate.² He is the Saviour who abolished death and brought immortality to light through the Gospel.³ He is the one to whom the believer commits himself, and who is able to keep that which is committed to him.⁴ But he sustains some inward relation to the believer, who lives and dies with him, who reigns and endures with him.⁵ This is not the mysticism of Paul, his "in Christ," but it does resemble his idea that the acts and fortunes of our Lord's life the believer shares, owing to the representative character of those acts. The abolishing of

Doctrine of
our Lord's
person.

¹ 1 Tim. 3:16.

² 1 Tim. 6:13-15.

³ 2 Tim. 1:10.

⁴ 2 Tim. 1:12.

⁵ 2 Tim. 2:11, 12.

death, and bringing to light of life and incorruption, is also a Pauline statement. Altogether, it is an eclectic teaching, containing within itself some Pauline and some pre-Pauline statements, but not a teaching from which one can formulate anything more than a general definition of the nature or source of our Lord's person.

Doctrine of
salvation.

The simplicity and practical nature of the teaching of the Pastoral Epistles appears also in their statement of the doctrine of salvation. The grace of God in Christ is shown in the deliverance of men from sin itself. This accords with the aim of the epistles, to fix the attention upon the ethical purpose of the Gospel. This is true of what is said about the work of our Lord, and of the Holy Spirit. Redemption from sin and the purification of a people zealous of good works is the purpose of our Lord's death.¹ And the Holy Spirit is the agent through whom this salvation is effectually worked in men's souls.²

The simplicity
belongs
to late
period of
creeds.

This particular kind of simplicity follows, instead of preceding, a period of doctrinal elaboration and development. It is that simplicity, in the first place, which comes as a reaction from doctrinal excess. Gnosticism is professedly an advance from faith to knowledge; it is an attempt to rationalise the contents of the faith. And the method is that of a definite system, an attempt to state Christianity, just as Philo had restated Judaism, in the terms of a Gentile philosophy. Against this the writer protests, not simply as a false philosophy, but as a philosophy. But where Paul uses the weapons of inspiration and intuition, and the writer of Ephesians and Colossians makes use of his knowledge of the philosophy applied to the statement of Christianity to show that its real teaching exalts Christ, instead of putting him to one side,

¹ Tit. 2: 14.

² Tit. 3: 4, 7.

these epistles reduce everything to the brevity of creed statements. The simplicity of the early faith was that of the intuitions, the things seen, not reasoned out by the soul; this simplicity comes after an intermediate process of rationalising, and by a process of elimination reduces everything to a series of statements to be packed away and kept for ready use.

Another sign that we are in the first stages of the Catholic Church, and therefore in a later period than that of the Jewish controversy against Paul, a period in which the unity of the Church is asserting itself against these divisions, is the doctrine of the Church itself. Church officers in the early period were men who had certain gifts conferred on them by the Holy Spirit, and who occupied the positions involved in the exercise of these gifts, and not conferred by appointment or election. When we emerge into the period of elective officers, they are bishops, elders, and deacons. And of these, all three appear in the Pastoral Epistles by name. Not only by name, but their general functions are those exercised by the same officers in the later period of full organisation. Administration is a chief mark of these offices in both periods, and the teaching office, which figures so largely in the work of these officers in the later organisation, appears here for the first time, though in a rudimentary and subordinate form.¹ But the differences between the later and earlier offices are quite as marked. In the first place, bishop and elder are interchangeable terms. In Tit. 1:5, 7, the argumentative "For" of verse 7 is quite out of place unless bishops and elders are identical. Secondly, all these officers, bishops as well as deacons, are confined to the local church in their jurisdiction. The charge of a bishop is not a diocese, but a church. Thirdly, there are several bishops, or elders,

Doctrine of
the Church.

Bishops and
elders.

¹ 1 Tim. 3:2; Tit. 1:9.

in each church.¹ Fourthly, the functions are mostly administrative, the teaching office being subordinated, and a distinction being made between teaching elders and others, implying, of course, that the teaching function is not common to them all.² Timothy and Titus themselves are regarded as the responsible teachers, and probably the teaching continued to be done by men like them, who possessed the gift, instead of being officially designated, and whose office pertained to the general Church, not to a local church. With the exception of this occasional teaching, the offices are lay functions, not spiritual, and so not clerical. It is the administration of affairs which is intrusted to them, not the cure of souls.

The Church
a teaching
body.

The great step forward in the constitution of the Church is that the Church itself is described as a teaching body.³ And the standard to which opinions are referred, the pattern of healthful words, is such a formulation of beliefs as arises in the attempt to impress its beliefs on its members. The importance of this change is obvious, when we consider that the Church had been, in the nature of the case, not a teaching Church, but one requiring instruction. The Gentile part of the Church, at least, had been converted to Christianity out of religions which contributed nothing to the understanding of Christianity, and their teaching could come, therefore, from Jewish sources only, and not from within. For such a Church, years must pass before a public opinion shall be formed within itself by which individual vagaries and growths of opinion can be tested. Especially is this the case when the churches are recruited out of the uneducated classes, out of men who held simply the pagan and idolatrous beliefs, and had not thought themselves out into purer beliefs or doubts.

¹ Tit. 1 : 5.

² 1 Tim. 5 : 17.

³ 1 Tim. 3 : 15.

CHAPTER III

2 PETER AND JUDE ¹

WE can speak with some probability of the author-ship of 1 Peter, but of 2 Peter we can say with all reasonable certainty, that it is not by the author of 1 Peter. The key-word of this epistle is knowledge. It is by the knowledge of God and of Christ, that believers obtain all things belonging to life and godliness, and this word is dwelt upon in chapter 1 with a frequency that is quite distinguishing. It is a knowledge brought to them by the preaching of Christ, and by the Old Testament prophecies, and it is contrasted with the false teaching of the later times.² But while this use of gnosis points probably to a personal difference, a habit of mind distinguished from 1 Peter, and

Author.

¹ On authenticity, date, etc., of 2 Peter and Jude see Bacon, *Introduction to the N. T.*; Weiss, *Introduction to the N. T.*, II, 118-128, 154-174; Salmon, *Introduction to the N. T.*, 469-508; Hilgenfeld, *Einleitung in das N. T.*, 739-744, 765-770; Holtzmann, *Einleitung in das N. T.*, 321 sq.; Zahn, *Einleitung in das N. T.*, II, 42-110; Spitta, *Der zweite Brief des Petrus und der Brief des Judas: eine geschichtliche Untersuchung*; McGiffert, *The Apostolic Age*, 600 sq.; Keil, *The Epistles of Peter and Jude*; Kühl, Comm. in the Meyer series; Lumby, *Speaker's Commentary*.

On the doctrines of the epistles see Stevens, *Theology of the N. T.*, 312-324; Beyschlag, *New Testament Theology*, II, 490-501; Weiss, *Theology of the N. T.*, II, 234-248; Holtzmann, *Neutestamentliche Theologie*, II, 318-328; Bövon, *Théologie du N. T.*, II, 479-488.

² Chapter 2.

with some certainty to an anachronism, gnosis being the mark of a later time; the antinomianism in chapter 2 is certainly out of place within the lifetime of any apostle except John. The seeds of antinomianism in the first century were very slight, and the checks were constant, so that such a growth as is pictured here of a principled licentiousness actually inculcated by those claiming to be Christian teachers would be almost impossible until late in the century. But there is another anachronism even more evident. The expectation of our Lord's coming was one of the elements and *motifs* of that generation, and the delay in the event caused some questioning. But there is never any indication that it may be indefinitely postponed. The early Church never had to face the difficulty forced upon the Church to-day, of belief in his second coming, founded upon a prophecy of his coming during the lifetime of a generation long since dead. And until this epistle, we do not find any traces of such exegetical legerdemain as such a situation would require. But here we have it full-grown; just such a specimen of harmonistic device as orthodox interpretation familiarises us with. The definite statement that the advent is to be within that generation is met with the general principle that "one day is with the Lord as a thousand years, and a thousand years as one day."¹

Anachronisms.

Comparison
with other
N. T. books.

Then the comparison of this epistle with 1 Peter reveals a linguistic difference which shares with the appendix to Mark the distinction of being the only cases of their kind. There are in 1 and 2 Peter 120 words not found elsewhere in the New Testament; 63 in 1 Peter, and 57 in 2 Peter, and there is only one such word common to the two epistles. This creates an impossibility like that of dropping the requisite

¹ 2 Pet. 3:8.

letters in a box, and having them come out in the order of a line of Shakespeare. The law of chance is against not only the probability of such a result, but the possibility of it.

On the other hand, the affinity between this epistle and Jude is such as to make it certain that one or the other borrowed. Which did the borrowing is uncertain, but the principles for deciding such cases point with some certainty to Jude as the original. The advantage of vigour, conciseness, boldness of treatment, is plainly with this writer. But the fact of affinity is undoubted. The warning examples of the fallen angels, and of Sodom and Gomorrah,¹ the reviling of angels, and the citation of Balaam,² are conspicuous examples of this borrowing. But the most conspicuous proof of it is in a certain extravagance of language, quite unexampled in the New Testament. This affinity makes it unnecessary to deal with Jude separately, as everything in it is contained in 2 Peter. That epistle is simply Jude with such enlargements as suited the more extended purpose of its writer. The part of 2 Peter which is taken from Jude is the second chapter.

Jude, the original of 2 Peter.

The distinction between knowledge (*gnosis*) and faith (*pistis*) in 2 Peter is interesting, because both the distinction itself and the ascription of superiority to *gnosis* are distinct marks of a time later than would consist with Petrine authorship. Like Gnosticism, which is a false *gnosis*, the developed form of it belongs to the second century, but there is a germinal form of both which is found in the first century, though only in the last decades of the century. The word is not lightly substituted for faith; it is evident that, while it is made interchangeable with faith, it is yet used with a sense of difference, and with an

The *gnosis* of 2 Peter.

¹ 2 Pet. 2:4-6; Jude 6, 7.

² 2 Pet. 2:15; Jude 11.

emphasis of these differentiating qualities. It is the difference conveyed, *e.g.*, by a man who hears another say that he believes a thing to be so, and puts in the word, "I know it is so."

Faith must
grow into
knowledge.

It is implied here distinctly that faith is the starting point in the Christian life, but that it must grow into knowledge before it is completed. Faith and knowledge are, however, not essentially differentiated from each other in this first chapter; one is treated as being of the same general sort as the other, but knowledge being the completer of the two, the writer plainly indicates his preference for the word "knowledge." So he begins with faith, verse 1, but passes quickly on to knowledge, verse 2, and after that uses knowledge constantly, except in verse 5, where he shows his reason for the preference, since knowledge is the step beyond faith, and so the sign of Christian growth. So, he says, since without this you are blind, shortsighted, you must go on to make your calling and election sure. If you do not make this progress, you will come to forget even the cleansing from sin which accompanied your faith. In fact, the course of thought, which is complicated by the double use of the word "knowledge," identifying it on the one side with faith, and on the other with the more advanced cognition to which the author gives the name, is intended to show the necessity of advance, not only from faith to the more perfect form of knowledge, but also from faith to virtue, and in virtue itself from the more elementary form which has its roots in faith, to the advanced stage which has its source in knowledge. It reads something like this: "In your faith supply yourself with virtue, do not stop with mere faith. But this is not all; in your virtue supply yourselves with knowledge; do not stop in the rudimentary stage of virtue which has its roots in

faith; and having gained knowledge, go on to self-control, steadfastness, piety, brotherly love, and that highest form of love which includes not only brothers, but humanity." It is through this knowledge, he says, that they become partakers of the divine nature, that they receive all things pertaining to life and piety, and that they escape the corruption of the world.¹ It is as man becomes conscious of containing within himself a knowledge which seeks completion and sees the other side of itself in virtue, a virtue which begins with self-restraint, and goes on through steadfastness to brotherly love, and finally to universal love, that he comes to possess that affinity with God which is his normal state, the true glory of his being.

This knowledge is a knowledge of the Lord and Saviour, Jesus Christ.² It is said³ to be a knowledge of God as well, and the two parts of this knowledge are related to each other by the mediatorial office of our Lord: he is the source of our knowledge of God. And in speaking to them of this knowledge of our Lord, the author is not following sophists' fables, but the testimony of his own senses, having been an eye-witness of the glory of the Lord on the mountain of transfiguration, and having heard with his own ears the words of God, "Thou art my beloved Son, in whom I came to take pleasure." And this is only a representative case, the testimony in general being that of the apostles. Then, besides this, they have the testimony of the prophets in regard to the same things, confirmed as they have been by the fulfilment in the life of our Lord. Only these prophecies are not the product of the individual knowledge of the prophets, but of the Spirit of God which inspired

Source of
this knowl-
edge.

¹ 1:3, 4

² 3:18; 1:8.

³ 1:2.

them, and they are to be interpreted in the same way, not by an application to them of individual acumen, but through the same Spirit by which they were given originally.¹ He represents himself, therefore, as unwearied in his endeavour to bring to them this word which has so inestimable results, and the lack of which is so equally disastrous.²

A pseudonymous prophecy.

The second chapter makes it clear to what class of writings this epistle belongs. In the extra-canonical Jewish literature, and in the book of Daniel in the Old Testament canon, we have a peculiar sort of writing, in which great men of the past are raised up to foretell the sins of the present and to castigate them. Daniel, *e.g.*, is made by the writer to foretell the events between the captivity and the Syrian oppression of the Jews under Antiochus Epiphanes, in order to confirm the prophecy of deliverance from that oppression. The device becomes evident when we discover by indubitable proof that the writer of the book belonged to the later time himself, and has therefore turned history into prophecy in order to enforce the religious lessons of his own times. Whether this is a legitimate device or not, is not a question which concerns us; it is enough that it is a characteristic Jewish device. Now the writer of this epistle, who is shown to belong to a later age than Peter, impersonates Peter, in order that his warnings to his generation may receive the added force which would be given them if they were prophecies of that apostle of the evils which belong to the writer's time. The writer himself exposes his innocent device, since in his description of the dangers threatening them, the futures become presents.³

The danger with which his readers are threatened is

¹ 1:20, 21.

² 1:12-15.

³ Compare 2:1, 2, 3; 3:3 with 2:10-22; 3:5, 9.

one which constantly awaits religious teaching — the danger of counterfeits. There have been false prophets always, and such will come again, and befoul the waters of Christian truth, as they have other springs of knowledge. The particular heresy of which these men are guilty is the antinomian heresy. They deny the connection on which the epistle insists, between knowledge and virtue, and propagate instead a knowledge which looses the bonds of virtue, and becomes a principled licentiousness. This warning is the part of the epistle which coincides with Jude, and of which the language is so extravagant. But the extravagant language only indicates an extreme danger, a state of things which comes not only from a falling away from early purity, but a license which justifies itself as a legitimate outgrowth of religious teaching. A part of this justification is contained in the railing against angels, for which they are sharply rebuked. The reference is difficult to trace, but the close connection with their own going after strange flesh,¹ suggests an explanation. Their licentiousness is a principled license, and among the ways in which they seek to justify it is by an appeal to the Alexandrian doctrine of commerce between angels and men. Angels in this philosophy occupy all the aerial and heavenly spaces, and those in the upper spheres are drawn still further up, while those below, living near the earth, gravitate downward, drawn by the seductions of material and sensual things, and people human bodies. The railing at angels, therefore, would consist in a more or less cynical appeal to their roving propensities as justifying the sensual indulgence of men. The answer to this² is that these angels who kept not their first principality, but left their proper habitation, God has

Warning
against
heresies.

¹ 2 : 14, 18 ; Jude 7, 8.

² Jude 6.

cast down into hell to be reserved for judgment. Their actions, therefore, are scarcely to be attributed to the class of angels, and ought not to be used as a railing accusation against the whole angelic race.

As to the
second com-
ing of Jesus.

Besides this heresy, the writer warns them against a doubt, which is growing among them, of the Lord's second coming. It must be remembered that the fulfilment of this prophecy was to take place within our Lord's own generation, and that the delay is explained by the principle that one day is with the Lord as a thousand years, and a thousand years as one day. This explanation cuts two ways; in the first place, it implies that a hope which is disappointed by a delay of two or more generations could not have been originally created by a promise which itself allows indefinite postponement, like that upon which the Church bases its present doctrine. Evidently a difficulty which requires such a device as this for its removal presupposes just the expectation a sound exegesis finds throughout the New Testament, of a coming within the generation following the death of Jesus. Then, in the second place, the postponement must be long to create the necessity for such an explanation as this. There is also a new form given to the prophecy itself. We have portents in the Apocalypse, and a renovation of nature in Paul, but to these is added here a destruction of the heavens and the earth by fire, to be replaced by new heavens and an earth in which dwelleth righteousness.¹

Subsidiary
doctrines.

There is nothing to indicate the special view taken of the person of our Lord. He is given two titles throughout the epistle, Lord and Saviour. His lordship is evidently the Messianic rule which is to be established at his coming. And the salvation is

the process of redemption from their old sins. The knowledge which is brought to them by the apostles of the Lord is of his great power and glory, of which the transfiguration is the chosen manifestation. But the glory and honour are here, as everywhere in the New Testament, received from the Father.¹ The salvation is cleansing simply, not expiatory. And it is mediated through the knowledge of Christ. It is a purely subjective and spiritual process. Then we have a doctrine of Scripture, which is defined to be a book which derives a divine authority from the inspiration of those who spoke in it.² This authority, moreover, requires a like authority in its interpretation. The interpretation cannot be individual, any more than the original utterance was individual. This doctrine of authority, derived from inspiration, rather than ecclesiastical position, is the modified doctrine of authority held by Origen, rather than Irenæus, but the note of authority itself, of whatever sort, indicates a late date, ranking the epistle in this respect with the Pastoral Epistles, which it resembles, also, in its picture of an extreme antinomianism.

¹ 1:16-18.

² 1:19-21.

CHAPTER IV

THE EPISTLE TO THE HEBREWS

Authorship
of the
epistle.

THE tradition which ascribes this epistle to Paul is quite discredited now.¹ Its consistent Alexandrianism, its careful writing, belonging to a literary stylist, are so evidently un-Pauline, that they preclude argument. The Alexandrianism of this epistle belongs not only to its doctrine, but to its reasoning, and especially to its interpretation of Scripture. The allegorical method of interpretation is common to both Palestinian and Hellenistic Judaism, and its purpose is the same in both, to extract from Scripture improper and illegitimate meanings. There is a double necessity of finding received opinion in Scripture; first, for the sake of

¹ On the author, date, etc., of Hebrews see McGiffert, *Apostolic Age*, 463-482; Westcott, *The Epistle to the Hebrews*; Rendall, *The Epistle to the Hebrews*; Vaughn, *The Epistle to the Hebrews*; Davidson, *Handbooks for Bible Classes*; von Soden, *Handkommentar*; Bleek, *Der Brief an die Hebräer*; Salmon, *Introduction to the N. T.*, 414-433; Weiss, *Introduction to the N. T.*, II, 17-44; Bacon, *Introduction to the N. T.*; Holtzmann, *Einleitung in das N. T.*, 292-309; Zahn, *Einleitung in das N. T.*, II, 110-158; Weizsäcker, *Apostolic Age*, II, 155 sq. On the teaching of the epistle see also Stevens, *Theology of the N. T.*, 483-522; Weiss, *Theology of the N. T.*, II, 166-234; Beyschlag, *N. T. Theology*, II, 282-347; Holtzmann, *Neutestamentliche Theologie*, II, 281-308; Bovon, *Théologie du N. T.*, II, 387-435; Rendall, *The Theology of the Hebrew Christians* (appended essay); Richm., *Der Lehrbegriff des Hebräerbriefs*; Ménégot, *La Théologie de L'Épître aux Hébreux*; Bruce, *The Epistle to the Hebrews*.

the opinion, and secondly, for the sake of Scripture. The Bible is supposed to be the repository of truth, all of it, and of nothing else. And consequently, its support is necessary for any opinion, and on the other hand it discredits Scripture that any received opinion is not to be found in it. Hence both Palestinian and Hellenistic Judaism, having beliefs, such, for example, as the resurrection, not to be found in the Old Testament, resorted to the legerdemain called allegory to supply the deficiency. But Hellenistic Judaism, having the larger task on its hands, viz. to find Mosaism in Greek philosophy, found it necessary not only to resort to fanciful methods of interpretation, but to reduce allegory to a system, and elevate it to a science. This mark of Hellenism characterises this epistle throughout, but Paul for the most part reasons soberly. The first chapter, for example, merely assumes the identity of the Son with the Old Testament Yahweh, and so quotes numerous Yahwistic passages to show the superiority of the Son to the angels. The play upon the different meanings of the word "rest" in 3: 11 to 4: 11; the general treatment of the Melchizedek narrative, and especially the use of his mysterious entrance and exit from the history, to prove his divine origin and timeless existence, 7: 1-3; and the play upon the two meanings of *δουλοῦν*, 9: 15-18; are good examples of this Alexandrian habit of allegorising. It is not the dualism of Alexandrianism that we find utilised in this epistle, but its doctrine of types, or patterns. It goes back to the Platonic statement that all things originate in the divine ideas or images of things, and that these patterns of things in the divine mind are superior always to the specialised copies or reproductions in individual things. Among these images in the divine mind is one of the universe, embracing all others. These ideas become objectified, that is, they

Use of Old
Testament.

not only exist as ideas in the mind of God, but obtain a quasi-objectivity, by which they become object, and not merely subject, to God, and acquire creative force. They are the organs of creation. In the Jewish terminology, the inferior ideas become angels, and the superior and universal idea becomes the Son of God, or the Word. This philosophy is used by the writer to justify his exaltation of Christianity over Judaism. Judaism is the imperfect copy of the divine idea, while Christianity is itself the perfect idea.

The purpose
of the
epistle.

The object of the epistle, about which all we know is that it was meant for Hebrew Christians, probably outside of Palestine, is to save its hearers from a lapse into Judaism. It differs from the Pauline situation in that the danger threatens from the priestly side of Judaism, not from its Rabbinical or Pharisaic side. It is priestly expiation of sin, not a doctrine of works, against which the writer argues.¹ To meet this danger, the epistle asserts the superiority of the Son, which is its title for our Lord, over angels through whom the message of Judaism was spoken, over Moses who was its principal figure, and over the priesthood who form its sacrificial class.² In demonstrating the superiority of the Son over angels, the Alexandrian doctrine of his mediatorial office in crea-

Superiority
of the Son.

¹ This fact gives us a hint as to the place of its composition. This would not originate in Palestine, but in some place where a different type of Judaism flourished. Moreover, the argument is addressed to Hellenists, and would be understood by no others. Positively, therefore, the location would be some centre of Hellenism, possibly Alexandria. To travel still further afield in the region of conjecture, where you find blazing but not paths, Apollos is the one N. T. personage who is identified with Hellenism by Paul's description in 1 Cor., and the conjecture that he is the author has at least this support. But see Harnack's brilliant essay in *Zeits. N. T. Wiss.* h. 1. 1900, favouring Priscilla.

² Heb. chs. 1-5.

tion and his manifestation of the divine substance and glory is utilised. Old Testament passages, moreover, which contain statements about Yahweh are applied to him. But it is a curious evidence of the sense in which the divine name is applied to him, that in the next verse God is called his God.¹ This juxtaposition of apparently incongruous ideas is exactly parallel to "The Word was God," and "was with God" of Jn. 1:1. It is explained only by the Alexandrian philosophy, which makes the Word to be both subject and object to God, one whose objectivity has this necessity, that it alone makes a cosmogony possible.

This superiority to angels appears also on the side of our Lord's humanity. He is identified with the Son of man of Ps. 8, who is for a short time made less than the angels, but ultimately crowned with glory and honour, and set over the works of God, even over all things. This identification of the *genus humanum* of the Psalms with the Messianic Son of man is a good example of the ingenious way in which the author treats Scripture. But the reasons which are given for the incarnation are interesting, first, as the emergence into Scripture of a rationale of the incarnation; and secondly, for the spirituality and thoughtfulness of the treatment. The central thought is that God became incarnate that he might share the nature of those whose spiritual deliverance he was to effect. They were to become his spiritual children, and as father and child must be of the same nature, he took the nature which belonged already to the children. The reasoning here in its logical form is strange, but in its underlying thought, contains the essence of the incarnation.² But, for the performance of his priestly

The humanity of Jesus.

¹ 1:9.

² Heb. 2:14.

office, the likeness between himself and those for whom he was to mediate with God is also necessary. Men were to be perfected in the peculiar sense which belongs to the priestly view of this epistle; that is, the defect in them caused by sin was to be made up by means over and above the amendment of their moral condition; the condition of moral completeness was to be restored, and this could be done only through the suffering of him who was to be the author of their salvation. This suffering, however, was not to be vicarious in the crude sense; it was the suffering of one upon whom God sends trials of various kinds, in order to test and establish his moral stability.¹

The purpose
of the sac-
rifice of
Christ.

This is a remarkable variation of the sacrificial and priestly view of redemption. It merges the sacrificial with the moral view of salvation. There is something in God which needs to be satisfied besides the satisfaction which he has in the return of the sinner to righteousness; that is the root of the sacrificial view. According to Paul, this is his righteousness. God has overlooked sin in the previous life of the accepted sinner, and now he accepts an inferior righteousness, so that something must be provided which shall emphasise his own righteousness, something which shall represent his anger against sin; and this is found in the sacrifice of our Lord. But in this epistle, the necessity is not in God; it is in man, who needs to be

¹ *Ἀρχηγός*, 2:10, is a very good word here to describe Christ's authorship of our salvation. He became the author of our restored moral condition by leading the way in the path which we have to take. I remember a sermon of Bishop Brooks on this subject, in which he called our Lord the Arnold Winkelried of our salvation. He who would help those who are tempted must himself undergo temptation, and be perfected through it. This is the meaning given to the external suffering of death undergone by him (2:9-18).

perfectly restored ; but perfect restoration can be accomplished only through the perfecting of some one placed in the same condition as himself, exposed to the same temptations, and having to undergo the same suffering which makes up so large a part of the trial to which the sinner on his way to a restored moral state is exposed. Really, then, the priestly element in salvation is merely formal, and passes over into the moral, which is thus the only reality in the process.

Christ's superiority to Moses is shown further in another fanciful comparison, in which Jesus appears as the builder of the house, and Moses as the house, or a constituent part of it. House is used here in the double sense characteristic of the epistle, to denote both house and household, in order to introduce Christ as the builder and Moses as the servant in the same house. Christ is builder of the house in a structural sense, and son in the household sense. Moses is built into the house structurally, and is servant in the household. Moreover, Christ appears as the builder of the Jewish system and church, a bold conception which could only originate in the Alexandrian idea of concepts and copies, applied here to Christ as the perfect idea in the divine mind of which Mosaism was the imperfect copy, the idea in Christ becoming objective and creative.¹

Christ's
superiority
to Moses.

This argument of completeness *vs.* incompleteness is carried on in the discussion of the rest promised to Israel, which is fulfilled only imperfectly in anything preceding Christianity. And there is the same play upon words as elsewhere. The rest is originally the rest from their enemies which was supposed to be awaiting them in the promised land, the escape from the dangers of the wilderness into the security of the

The prom-
ised rest.

land of promise. Then it becomes the Sabbath rest, the rest of God from the creative work, into which men are to enter, but from which they are kept by their unbelief and disobedience. Joshua was not able to give them that rest in the promised land, nor were they able to enter into the Sabbath rest. The two ideas of rest from danger and rest from toil are mingled and confused in a way impossible to interpretation now, but easy enough then.¹

The superiority of Christ's priesthood to the Jewish priesthood.

But the epistle comes to its real subject, for which everything else is preliminary, in the demonstration of the superiority of Christ's priesthood to the Jewish priesthood in the same general line of the superiority of type to copy. The idea of the high-priesthood must appear in Christ. He must be divinely appointed, not self-appointed; he must partake of the incompleteness of those to whom he ministers, and reach completeness only through the way of trial and testing; he must moreover have something to offer, and since it is the divine appointment that only through shedding of blood is there remission of sins, it must be through death that he makes propitiation for sins. But the idea of high-priesthood must be perfectly carried out in him, not in the imperfect manner of the Aaronic priesthood. He must not, like them, abide in his incompleteness, but pass through that to completeness, so that his offering being made after reaching this completeness, will not need to be for his own sins, as well as for those of the people. He is a priest forever, and his priesthood therefore does not need to pass over from him to others, in order to keep up the succession. Nor does the offering have to be repeated, having been offered once for all. Moreover, his offering is not of bulls and goats, which could never take

¹ Heb. 4 : 1-16.

away sins, but the offering of himself to do and bear all God's perfect will, which takes the place of the burnt offerings and offerings for sin of the law. It really does its work of expiating and removing sins, and so does not have to be repeated after the manner of these ineffectual sacrifices. By this sacrifice he becomes the mediator of a new covenant, the essence of which is found in Jer. 31:31-34, of a new law written, not on tables of stone, but on the hearts and minds of men.¹ This is really the fittest and profoundest statement of the place of Christ's death in redemption to be found in the New Testament, far beyond anything in Paul. Christ's death, the means of writing God's perfect law upon the soul of men — this may be approached through an allegorical treatment of sacrifice: it may have the defect of disregarding the human conditions under which that death becomes inevitable, irrespective of any divine purpose of it, a point of view absolutely necessary to a rational understanding of it; but within this sphere of the divine purpose, outside of the human conditions, it is complete.

Christ the mediator.

But this comparison culminates in the thoroughly characteristic paragraph about the priesthood of Melchizedek. Every point of this story which can be used for allegorical purposes is turned to account. His name Melchizedek, meaning King of Righteousness, and his royal city Salem, meaning peace, are both pointed to as signalling his greatness. He blessed Abraham, to whom were made the promises on which Israel's claim to be the people of God was based, and as the blessing is greater than the blessed, he is greater than Abraham. His exacting tithes of Abraham is another sign of his superiority, and as Levi was in the loins of

Christ and Melchizedek.

¹ Heb. 5:1-10; 8:10.

his ancestor when the payment was made, constructively he paid tithes also, showing the superiority of the Melchizedek priesthood to the Levitical priesthood. Up to this point the comparison has been between Melchizedek and Abraham, but as the point to be made is the superiority of the priesthood of Jesus to the Levitical priesthood, a priest after the order of Melchizedek, Christ himself is introduced at this point.¹ But the allegory culminates in the statement that Melchizedek is without father or mother, having neither beginning of days nor end of years, meaning that he is self-existent and eternal. All this is based merely on the fact that he emerges into the history without any statement of his birth or parentage, and disappears in the same mysterious way. But this superiority of Christ's priesthood means also the replacing of the law which was given with the sanctions of the Levitical priesthood, with another law, under the sanctions of this superior priesthood. This substitution would not have been made, if the sacrifices of the Levitical priesthood had been able to remove the moral defects caused by violations of the law. But Jesus, as the Mediator of a new covenant, the law of which is written on the heart, is able to save utterly those who draw near to God through him.²

Contrast
between the
tabernacles.

But this contrast is not only between the priesthood of Jesus and that of the old covenant, but also between the first tabernacle and the new and more perfect tabernacle. Here the contrast between reality and figure, which characterises the philosophy of this book, leads up to the highest conclusions. The true Holy of Holies is the presence of God in the heavenly places, and of this the earthly tabernacle is the poor copy or

¹ 7 : 11-22 ; Ps. 110 : 4.

² 5 : 1-10 : 19.

shadow. To show this, the author makes use of Scripture after the allegorical manner again, quoting from Ex. 25:40, 26:30, 27:8, "See thou make all things after the pattern shown in the mount." The pattern is here the directions given for the building of the tabernacle, which are to be followed literally, like an architect's plan; but in the allegorical rendering, it becomes the idea in God's mind, the heavenly reality, of which the earthly tabernacle is, in the nature of things, only a poor reproduction. The point of this is found in the statement that access to God was impossible. In the Holy place, which constituted the entrance into the Holy of Holies, the priests offered the daily sacrifices, but their ineffectiveness is shown by the fact that they had to be repeated, and that the high priest only entered the Holy of Holies once a year, making offerings still for himself and the people. So that neither priest nor people were clean, and the priest was never able to bring the people into the presence. But now a real offering having been made, and Jesus having entered, not the earthly tabernacle, but the true tabernacle, where he sat down at the right hand of God, access to God becomes open to all. There is no more sacrifice; Jesus himself is the one priest beside whom there is no other, and therefore they are bidden draw nigh to God with full confidence, not forsaking the assembling of themselves together. Moreover, the presence of God is not a local presence, into which one can penetrate only after death, but the spiritual presence, into which men can come continually. But the passage culminates in the description of the substitute for the different sacrifices provided in the death of Christ. Quoting from Ps. 40:6-8, it shows that God did not desire sacrifice, and that the man of God makes, instead, an offering of his obedience to God. And it is in this aspect that Christ's death

The superiority of that of Jesus.

becomes a purifier of human sin. It is by Christ thus carrying out the will of God, by the moral and spiritual character of his death, that he is able to perfect others in the doing of the same will. The author here puts himself squarely on the prophetic platform, which insists on moral perfection, and abrogates Levitical, priestly perfecting. It is not only that Christ substitutes the real sacrifice for the figurative, but that he revolutionises the idea of sacrifice, doing away with it in the old sense, and retaining it in a sense scarcely recognisable.¹

Faith in
Hebrews.

In a system like this, it is evident what is the human virtue to be emphasised. For religion becomes in it the reality, the heavenly reality, of which earthly things are only the shadow, and the requisite in man is faith, which reverses the ordinary standard, and makes the invisible real, and *vice versa*. Here is another of our debts to this religious genius; he gives us a definition which rationalises and idealises the place of faith in Christianity. It is that by which we make invisible things real, and satisfy ourselves of their substantive existence. And it is this faith in things remote from probability, and secured only by divine promise, which constituted the heroism and inspired the righteousness of the Old Testament saints.² And yet what these men received was only a foreshadowing of the real promise underlying and out-reaching all other promises. Of this perfect faith Jesus is the author and completer, he having made the perfect sacrifice in view of the perfect joy.

The chief
teaching of
the epistle.

The point of the epistle is thus the substitution of the sacrifice of Christ for the sacrifice provided in the law, and of the high-priesthood of Christ for the Jewish priesthood. The object of sacrifice is to restore to

¹ 9:1-10:25.

² Heb. ch. 11.

man the completeness impaired by sin. But this object the sacrifices provided in the law did not accomplish, being intended only to meet the case of sins against the Levitical law, not against the moral law. In the nature of things, they could not cleanse from sins against the moral law, being only the blood of bulls and goats, material things which could not cleanse spiritual entities *ex hypothesi*. Hence, too, also *ex hypothesi*, it is only on the spiritual side of it that the sacrifice of Christ can produce this spiritual effect. When the writer states in what way our Lord's death becomes the reality of which the Levitical sacrifices were the mere shadow, it is in the words of the Psalm, which substitutes obedience to the divine will for the sacrifice of the law. His death is the supreme act of obedience by which he himself is perfected, and so is able to perfect those who come to him. This is to the author the rationale of the incarnation. The perfecting of the imperfect children of men is to him possible for one who shares their human imperfection, but not their sin, and who achieves for himself, and eventually for them, completeness out of this incompleteness. But this sifting of the Son of man must include, also, the suffering which comes from the opposition of sinners, and persecution even to the death, since without shedding of blood there is no remission of sins. The rationale of the incarnation becomes thus, also, that of the suffering of our Lord. Human suffering, the opposition of men, human endurance and victory, he must share to the uttermost, if he would achieve that completeness out of incompleteness which makes him the purifier of sinful men.

The rationale of the incarnation.

This view of the atonement is different from Paul's. Paul thinks of it as a vindication of the Divine righteousness, by which that righteousness is enabled to accomplish its purpose of effecting a righteousness in

Contrast with the Pauline doctrine of the atonement.

men that God can accept. The sacrifice of our Lord becomes the manifestation of the Divine care for righteousness by which the appearance of laxness and indifference in his treatment of sinners is removed. But in this epistle, it becomes the act of obedience which takes the place of sacrifice in restoring to man his lost completeness. An expiatory sacrifice is the provision for this in the law. But the prophetic provision, and this is the only one that will hold in the writer's spiritual philosophy, is not a material sacrifice, but a real restoration of spiritual completeness, a restored obedience. And to this end there is given to men in the sacrifice of Christ an example of such complete obedience as will marshal the way for men to the same achievement. Christ takes hold of the work of restoration just where the priest does; both suppose the attempt to return on the part of man; but the priest says, "The return is not enough, there must be an expiation of man's sin." Christ says: "The return is the thing wanted, but it must be completed, and I come in to perfect man's imperfect work. For this purpose, I undertake the task of achieving that righteousness in myself under the same conditions of incompleteness, and temptation, and suffering for righteousness' sake as make the human conditions of this undertaking, and by bringing completeness out of this incompleteness I open the way for men to achieve the same."

Contrast
with prophetic teach-
ing.

We have spoken of this as the prophetic view; and it does come out there eventually. But there is this difference. The prophets held that there never was a divine provision for sacrifice.¹ And our Lord quotes this passage from Hosea as his protest against ceremonialism.² This epistle, however, considers it

¹ Jer. 7:22; Ps. 51:16; Hos. 6:6.

² Matt. 9:13; 12:7.

necessary to set up an elaborate argument to show that the provision of sacrifice in the old covenant, by the ultimate divine enactment, has been exchanged for the only real sacrifice. It is interesting, in this connection, to notice the permanent and common element in the New Testament writings. In Jesus we have the prophet, the culmination of the line. In the Twelve, there is the simplicity that characterises our Lord, but mixed with an apocalyptic view of the future, which comes of their misunderstanding of him. In Paul we have prophet and rabbi. In the writer of Hebrews we have the most complete example of the prophet and philosopher. Thus the constant factor, and the source of power everywhere, is the prophetic element, the power of spiritual vision that pervades them all.

The
common ele-
ment in the
N. T.:—the
prophetic.

PART VI

THE JOHANNEAN WRITINGS

CHAPTER I

THE FOURTH GOSPEL AND THE SYNOPTICS

The real critical question as to these writings.

THE question in regard to these writings is not so much the author of the writings themselves, as the authorship of the sayings attributed to our Lord in the fourth Gospel.¹ Compared with the discourses

¹ On the authenticity, date, etc., of this gospel, see: (1) The Johannine authorship is maintained by Godet, *Comm. on Gospel of John*; Dodds, "Introduction," in *Expositor's Grk. Test.*; Weiss, *Gospel of John* (Meyer series); Reynolds, Art. "Gospel of John," *Hastings' Dict.*; Weiss, *Introduction to the N. T.*, II, 355-401; Salmon, *Introduction to the N. T.*, 191-293; Zahn, *Einleitung in das N. T.*, II, 445-564; Gloag, *Introduction to the Johannine Writings*; Hutton, "The Historical Problems of the Fourth Gospel," *Theological Essays*, 166-240; Watkins, "Modern Criticism and the Fourth Gospel," *Bampton Lectures*, 1890; Abbot, Peabody, and Lightfoot, *The Fourth Gospel*; Sanday, *Authorship and Historical Character of the Fourth Gospel*; Beyschlag, *Zur Johanneischen Frage*; P. Ewald, *Das Hauptproblem der Evangelienfrage*. (2) The Johannine authorship is denied by H. Holtzmann, *Einleitung in das N. T.*; O. Holtzmann, *Das Johannesevangelium untersucht und erklärt*; Martineau, *The Seat of Authority in Relig.*, 189-243; *Supernatural Religion*, II, 251-492; Thoma, *Die Genesis Joh. Evangel.*, 171-302. (3) Mediating hypotheses are maintained by Renan, *Vie de Jésus*; Reuss, *Hist. of the Christ. Theol. in the 1st Age*, II, 331-375; Sabatier, *Essai sur les Sources de*

of Jesus in the Synoptical Gospels, there is certainly a note of strangeness and unfamiliarity that requires explanation.

1. In the first place, the discourse in the fourth Gospel is almost wholly of our Lord himself, a discussion of his claims, and a defence of himself for making these claims, involving, as it does, self-witness.

Contrasts
between the
Johannean
and the
Synoptic
records of
the sayings
of Jesus.

2. It is, more particularly, a statement and defence of his Messianic claims, which are in evidence from the beginning, whereas Jesus is specially reticent about these in the Synoptics, only opening the subject in the inner circle of his disciples in the last few months of his life, and making the public claim only in the last week. This particular reticence is harmonious with the general impression of the Synoptic account, *e.g.* with the silence which Jesus imposes on men about his miracles, indicating a fine reserve, and a disposition on his part to pursue his ends as silently, and with as little ostentation and self-display as possible. It is the intention that a large part of the impression made by Jesus should be the result of his personality, and that men shall be brought to the acceptance of his teachings largely as a part of the homage paid to himself; but the whole effect depends upon the homage being entirely unforced. To call Jesus Messiah as your own discovery, so to speak, is a tribute which the mere repetition of a claim made by himself never equals.

3. The abstract quality of the style is in noticeable

la Vie de Jésus, les trois premiers Evangiles et le quatrième; Weizsäcker, *Apostolic Age*, II. 206-236; Wendt, *Die Lehre Jesu*, I. 215-342; Schürer, *Contemporary Review*, Sept. 1891; Burton, "The Purpose and Plan of the Gospel of John," *Biblical World*, Jan.-Mch. 1899. On transpositions in the gospel, see Bacon, *Jour. of Bib. Lit.*, 1894, pp. 64-76; Spitta, *Zur Geschichte und Litteratur des Urchristentums*, I, 157-204.

contrast with the concreteness of the Synoptical discourse. The personal element in Jesus is resolved into abstractions, such as life, light, or elements, such as water and food. The concreteness of personality is resolved into these abstractions.

4. These conceptions are dwelt upon with a continual iteration which is very different from the light touch, the tendency to suggestiveness rather than fullness of statement, which characterises the Synoptical discourse.

5. This difference is especially noticeable in the treatment of the parable in the fourth Gospel and the Synoptics. The parable is always in the Synoptics an analogy suggested by something in Jesus' discourse, and after it has served the purpose of this illustration, it is dropped, while in the fourth Gospel it is explored to find in it anything in which the spiritual and material facts are alike.

6. The same style of discourse is kept up in the Gospel, whoever is talking, or whoever is addressed. It is useless to allege difference of auditors in the Synoptics and the fourth Gospel, as a reason for the difference of discourse. For Jesus in this Gospel uses the same style of discourse in talking with the Samaritan woman as with the scribe. And in the Synoptics he never falls into the Johannean style. Moreover, when John the Baptist is talking in the fourth Gospel, he even repeats verbatim the discourse of Jesus.¹

7. The style of Jesus in the fourth Gospel is identical with that of the first epistle. And when I speak of style, I mean the mental peculiarities, the way of looking at things, and not simply some trick of manner.

¹ Jn. 3 : 11, 32-36, 18 ; 8 : 26 ; 13 : 2.

On the other hand, certain important parallels between Jesus' discourse in the fourth Gospel and the Synoptics are to be noted. Parallels
between the
two records.

1. The prediction of our Lord's resurrection after three days.¹ This is a case in which the Synoptical discourse and the Johannean can be not only identified, but differentiated. The prediction is the same in both, but in the one it comes when the pressure of events at the end of Christ's ministry led naturally to the prophecy, while in John it comes at the very beginning of the ministry.

2. The doctrine of the new birth.² This teaching, so evidently figurative in this passage, has been so literalised in Christian dogma that its connection with our Lord's teaching has been quite obscured. But we find in the Synoptics the same teaching of the necessity of a radical change to fit a man for the kingdom of heaven.³ The difference is, that in John the change is carried back so far as to make it no longer the act of man, but of God. This is quite in accordance with the Johannean teaching of the radical defect of human nature, contrasted with the Synoptic view of the fundamental fitness of humanity for the truth, and the superficial nature of the obstacles. The hidden character of the process by which this change is accomplished is also common to both records.⁴ The seat of the evil which necessitates the change is the same in both the Synoptics and the fourth Gospel. But the flesh in the Synoptics is simply the physical part of man, with its observed tendency to temptation on the side of its appetites and passions, while in the fourth Gospel it is characterised by the radical evil of matter.⁵

¹ 2: 19-22.² 3: 3-8.³ Matt. 18: 2-4.⁴ Jn. 3: 8; Mk. 4: 27.⁵ Mk. 14: 38; Jn. 3: 6.

3. The spirituality of true worship.¹ This passage has no exact parallel in the Synoptics. But the protest against unspirituality, the elevation of spirit above form, pervades all the Synoptic teaching.²

4. The change from light to darkness in men.³ The idea is in both that originally man is made receptive of the truth, but that his spiritual faculty may be changed, so that he shall dwell in darkness rather than light. The difference is that in the Synoptics this change is never predicted of the world at large, which remains susceptible to the truth for the most part: while in the fourth Gospel this change remains the ultimate fact about mankind.

5. Jesus' treatment of the Sabbath is evidently free in this Gospel, as in the Synoptics. The statement in the latter is that the Son of man is Lord of the Sabbath. This is the teaching also of Jn. 5, where Jesus claims the same liberty to work continuously, without the interruption of the Sabbath, as the Father undoubtedly exercises.

6. Jesus claims to be the judge of men in John, as in the Synoptics. Only here this claim is rationalised, while in the other Gospels it is simply stated. It is here a part of the general teaching in regard to the relation between himself and the Father, claiming authority not to act for himself, which he never does, but to represent the Father in such divine functions, because he knows the Father's will so perfectly.⁴

7. That Jesus is the bread of life, his flesh true food, and his blood what we must drink for eternal life, is to be identified with the words of institution of the Lord's Supper, "This is my body, and this is

¹ 4: 23, 24.

² Matt. 6: 1-18; 9: 13; 12: 1-8; 15: 1-20; 23: 1-33; Mk. 2: 18-3: 5; Lk. 10: 29-37; 11: 37-42; 13: 24-30.

³ Matt. 6: 22, 23.

⁴ Jn. 5: 27-30.

my blood." Only, the fact figured in the Sacrament is that Jesus is the food of the soul by virtue of his death simply, whereas in the passage in John this significance of his death is made a part of the general fact, that as a teacher and revealer of God he is the living bread.¹

8. It is not stated in the Synoptics, that Jesus is the light of men, but he does tell his disciples that they are the light of the world, the salt of the earth,² establishing the general fact that grace is communicated from man to man, that this is the method by which the kingdom of God grows and advances. And this fact once established, of course Jesus becomes the example of it, *par excellence*.

9. Both the Synoptics and John contain teaching to the effect that misfortunes of one kind and another are not necessarily the result of the sufferer's sin.³ In fact, both teach that in an evil world it is the good who suffer, that this suffering is the condition of the triumph of their cause, and that hating the present life is the way to gain the life eternal.⁴

10. Jesus' teaching in this Gospel, that blindness excuses sin, and that knowledge creates responsibility, is paralleled in the Synoptics by the comparison between the men of Jesus' generation and the Ninevites, and the denunciations of the cities in which Jesus did his miracles.⁵

11. Jesus' use of the shepherd's care of the sheep to illustrate the watchfulness and self-sacrifice with which lost men are sought, and the members of the kingdom of God are cared for, is substantially the same in the Synoptics and John.⁶

¹ Jn. 6: 48-51.

² Jn. 9: 1-3; Lk. 13: 1-5.

³ Matt. 5: 13, 14.

⁴ Jn. 12: 20-32; Mk. 8: 31-38.

⁵ Mt. 9: 41, 42; 11: 20-24; Jn. 9: 39-41.

⁶ Jn. 10: 11-18; Lk. 15: 1-7.

12. Jesus' teaching in connection with his washing the feet of his disciples has an interesting parallel in Lk. 12:37. But in general, this is one of the most distinct lines of separation between the Synoptics and the fourth Gospel. In the latter Jesus uses the most solemn occasion to impress on his disciples love to each other as their most sacred duty, while in the Synoptics he dwells on their love to all men, but especially their enemies, and even expressly belittles love of each other compared to this.¹

13. Jesus' teaching in regard to the identification of himself with his disciples on the one hand, and with God on the other, is paralleled in the Synoptics.² The identification is the same in both cases, an identity of interests, which leads a person to regard a favour done to a friend as done to him.

14. Jesus' teaching in regard to his death, that it is the inevitable result of the opposition of the world, and that his followers, therefore, need expect nothing different, is common to all four Gospels. It is the necessary condition of his glorification, being the crowning evidence of the spirit of meekness and self-sacrifice which he makes the special mark of the kingdom.³

15. Jesus' doctrine of the Holy Spirit, that it is the divine illuminator of both himself and his disciples, and the communicator of the divine power to them both, is developed at greater length in the fourth Gospel, but is found also in the Synoptics.⁴

16. There is a broad line of distinction between the Synoptics and John in the matter of faith and works,

¹ Matt. 5:46, 47.

² Jn. 13:26; Mk. 9:37.

³ Jn. 13:31, 32; 15:18-21; 16:1-3; 18:36; Mk. 8:29-38; 9:33-37; 10:33-45.

⁴ Jn. 14:16-21, 26; 15:26; 16:7-15; Matt. 3:11, 16; 4:1; 10:20; 12:18, 28, 31, 32.

the one insisting on obedience as the final qualification for discipleship, or membership in the kingdom, while the other dwells more on faith in Jesus. But nevertheless, both hold that the profession of discipleship is attested only by keeping our Lord's commands.¹

¹ Jn. 15 : 9, 10 ; Matt. 7 : 21-23.

CHAPTER II

THE JOHANNINE TEACHING

Doctrine
of the
Person of
our Lord.

It is needless to say that the principal subject of discourse in this Gospel¹ is our Lord himself, and the object is evidently to prove his Messiahship. This is definitely stated in 20:31, and it is meant in several places where it is not definitely stated. Wherever Jesus says, "I am he," the reference is of course to something understood between himself and his hearers, and what this is, is indicated in the verse above quoted. It is quite after the style of this Gospel to impart a certain mystery to its discourse by the use of the more or less vague pronoun, instead of the intelligible noun. But when the verse quoted adds to "Christ" the "Son of God," that has a meaning different from the same

¹ See in addition : Stevens, *Theology of the N. T.*, 564-592 ; Stevens, *Johannine Theology*, Beyschlag, *New Testament Theology*, II, 408-475 ; Weiss, *Theology of the N. T.*, II, 311-421 ; Holtzmann, *Neutestamentliche Theologie*, II, 351-521 ; Bovon, *Théologie du N. T.*, II, 539-588 ; Reuss, *Hist. of the Christ. Theol. in Ap. Age*, II, 375-505 ; Horton, *Revelation and Bible*, 369-402 ; Horton, *The Teaching of Jesus*, 155-282 ; Caird, *Evolution of Religion*, II, 217-243 ; Alexander, *Leading Ideas of the Gospels*, 182-236 ; Van Oosterzee, *Theology of the N. T.*, 129-175, 372-405 ; Wendt, *Teaching of Jesus* (see index) ; Gilbert, *Revelation of Jesus* (see index) ; Baldensperger, *Der Prolog des vierten Evangeliums* ; Harnack, "Ueber das Verhältniss des Prologs des vierten Evangeliums zum ganzen Werk," *Zeit. f. Th. u. Kirche*, 1892, 189-231 ; Holtzmann, "Der Logos und der eingeborene Gottessohn im vierten Evangelium," *Zeit. f. wissen. Theol.*, 1893, 385-407.

term in the Synoptics and the Acts. The two are entirely synonymous in these writings, but in this Gospel the term "Son of God" has the additional meaning given to it by Alexandrianism. The Son of God is an incarnation of the Alexandrian Logos. It is in the Prologue that we find Alexandrianism proper, but there is also there the statement of the incarnation of the Logos, which is the Christian addition to Alexandrianism.¹ The Gospel itself says nothing further about the Alexandrian philosophy, but the divinity of the Son of God in the Gospel is that of the incarnate Logos. The proof that the Logos of the Prologue is the Alexandrian Logos is that the Word is here hypostatized, whereas, in the passages of the Old Testament where creation is said to be by the Word of God, or where Wisdom is represented as speaking, the nearest approach to this is personification, a mere figure of speech. But in Alexandrianism the thought of God is made the actual agent in creation, and is hypostatized, not personified. The statement of this in the Prologue combines exactness with poetical elevation of expression.² "In the beginning," of course means before creation, as creation is attributed to the agency of the Word. The two statements, that the Word was with God, and was God, are reconciled by the differentiation of *θεός* in the two. In the "with God" *θεός* is written with the article, and in the "was God," without the article. This specialises the first as the one to whom the name belongs by preëminence, and generalises the second as belonging in the same class as God, partaking of his nature. This is quite in keeping with the philosophy, the terms of which are used in this statement. The statement about creation, especially, identifies this book with Alexandrianism.

¹ Jn. 1:14.² 1:1-14.

The Logos
and crea-
tion.

as it is principally in creation that the agency of the Logos is employed, and that he becomes identified with God. But it is in what follows that the thought changes from the general Alexandrianism which it shares with other writings, to the peculiar elevation of thought characteristic of this Gospel. The creative agency of the Logos is here characterised as vital, not mechanical. If we insert the connecting thought, it reads: This agency in creation is due to the fact that the Logos has life in himself. The thought mounts still higher in the next clause, which states that what was life in the rest of creation becomes light in the case of men. That is, life in general becomes here the special life which belongs to man, intelligence and spiritual nature.

The incarna-
tion of the
Logos.

But as we have seen, the peculiarity of Christian Alexandrianism is the incarnation of the Logos. "The Word became flesh." This does not denote enshrinement of the Logos in a human body, but the humanising of the Logos. And it is evident that this includes the shrinkage of the Logos to the spiritual dimensions of humanity. For wherever supernaturalism is attributed to our Lord, it is said to be due, not to the Logos with which he is identified, but to the Father or Spirit, as in the case of other men. At the beginning of his ministry this Gospel, like the Synoptics, represents the Spirit as abiding on him.¹ He that receives his testimony has put his seal on this, that God is true, because God gives not the Spirit by measure.² So he is incessant in his declaration that his teaching was not his own, but his who sent him.³ His authority to lay down life and take it again is a commandment received from his Father.⁴ The Son does what the Father shows him,⁵ and what the Father commands.⁶

¹ 1 : 32, 33.

² 7 : 16 ; 8 : 26 ; 12 : 49, 50.

³ 5 : 19, 20.

² 3 : 34.

⁴ 10 : 18.

⁶ 14 : 31.

He has life in himself, by which is meant power to impart life, but it comes from the Father, with whom this power originally rests.¹ This involves judgment, but this also comes from the Father; the Son judges as he hears.² When he announces that his flesh is true food, he bases it on the fact that the living Father sent him, and he lives because of the Father.³ The proof that he is the Son of God is the works of the Father, which show the Father in him.⁴ At the resurrection of Lazarus, he thanks the Father for hearing him.⁵

But there is one element in this human life which is entirely peculiar to this Gospel. While the life is thus human, owing its peculiar qualities to divine reënforcements that are not part of itself, at the same time our Lord has a memory of his heavenly existence. His knowledge of heavenly things is not an intuition, but a memory. There is no veil between the two lives; the consciousness is continuous.⁶ John the Baptist makes this the difference between himself and Jesus. His origin was earthly, and as such he speaks from the earth. That is, his knowledge of heavenly things would be due to inspiration, or intuition, like the astronomer's knowledge of Saturn when he had calculated its existence. But Jesus' knowledge was what he had seen and heard, the knowledge of the planet given him by the telescope.⁷ At the same time, this is connected with the other knowledge. It is in this very passage that his knowledge of the things of God is attributed to the unstinted gift of the Spirit.⁸

This means that man, *qua* man, even supposing that he is the incarnate Logos, would have no such memory; the veil would be there; else there would be no incar-

The pre-human life of Jesus.

¹ 5 : 21-29.

² 6 : 57.

⁵ 11 : 41.

⁷ 3 : 31, 32.

² 5 : 21, 22, 30.

⁴ 10 : 37, 38.

⁶ 3 : 13.

⁸ 3 : 34.

nation. But the Spirit would bring to him the knowledge of heavenly things, as to other inspired men. And he would recognise it as something he had known before, which other men would not. Omniscience would not result, therefore, but such verification of his intuitions as would come from his recognition of them as parts of a previous consciousness.

The equality
of the Son
with God.

This writing claims for Jesus equality with God. This claim rests on his calling God *τὸν πατέρα ἰδίον*, that is, Father in the proper sense, involving divinity, as paternity always involves transmission of generic quality.¹ Animal begets animal, man begets man, God begets a divine Son. But it must be remembered that this sonship rests on an incarnation, and that this involves modification of the general thought.

1. It is not the Father, primary source of all things, who is incarnated, but the Logos, who becomes the divine agent in creation, the One through whom all things came to be, and who is himself derived from God, an hypostatizing of the divine thought.

2. In the incarnation the Logos is humanised, so that his representation of the Father in being, spirit, and act, is not attributed to the incarnation of the Logos, but to the indwelling of Father and Spirit, as in the case of other inspired men. But now, inasmuch as this capacity for God is characteristic of men as such, the incarnation procures for Jesus the perfection of his humanity.

Therefore, when he is charged with making himself God, his answer does not justify the assertion of divinity in the unqualified sense in which his enemies attributed it to him, but is to the effect that he asserts it of himself only in the qualified sense in which it is not blasphemy. The Old Testament calls the rulers

of the people gods, on the ground that they, being rulers under a theocracy, represented God; they were men to whom the word of God came, making them administrators of a divine law.¹ Jesus, on the contrary, had been consecrated and sent into the world, and represented God, therefore, in a sense which they did not. They were official members of a theocracy and represented God as the administrators of a divine law: he was personally consecrated to his work by God himself, and commissioned by him. And yet he had called himself only Son of God, whereas they, with their merely official claim to divine authority were called gods. The thing that he claims for himself here, as justifying himself to be God's own Son, was this fact, that he represented God. He stood to men for God. This is essential to an understanding of his position, for this is not an isolated statement, but is insisted on wherever this matter of his claim comes up. There is no mention of the Logos as the source of his divinity, but of the fact that the indwelling of the Father in his humanity made whatever he did and was divine.² This makes the seeing of him and of the Father to be one and the same thing. It is not a concession, but a claim, that his teaching is not his own, but the Father's. Independence is what has been claimed for him here, but he considers that any approach to this would derogate from his claim, instead of enhancing it.³

Jesus as the
Son of God.

The comprehensive answer of this Gospel to the question as to what Jesus does for men, is that he gives them life. This is in accordance with the statement of his creative work, which is attributed to the life which he has in himself.⁴ This life is both spiritual and physical. The main statement of it is in 5:

The work of
our Lord.

¹ 10 : 33-38.

³ 7 : 16 ; 8 : 26 ; 12 : 49-50.

² 10 : 33-38.

⁴ 1 : 4.

21-30, and in this passage verses 21-26, inasmuch as they make the bestowment of this life depend on an act of judgment, refer to the spiritual life; but verses 27-28 denote a universal resurrection, which is evidently physical, because indiscriminate. But in other passages, the rising up at the last day is treated as the final step in the bestowment of eternal life, and is restricted to believers.¹

Eternal life
vs. immor-
tality.

This conferring of life after death upon all, while resurrection and the eternal life are restricted to believers, is coincident with the Pauline statement. But in order to understand the predominance of the spiritual element in this life bestowed by Jesus, we have to recur to the statement of the Prologue, that the life-giving power resident in the Logos was the light of men, meaning the source of the higher life which distinguishes man from the brute, the faculties of reason, judgment, intuition, moral sense, apprehension of God, and the like. That Jesus is the life of men means, therefore, that he has the power of quickening these dormant faculties.

Sonship as
the condi-
tion of faith.

This statement, that the process is one of spiritual renovation, implying the death or dormancy of the previous state, is the meaning of the passage in regard to the new birth,² and of the passage which treats of Jesus as having life in himself.³ But owing to the peculiar philosophy of this book, this doctrine, so radical if we take it at its face value, becomes very much modified. According to this philosophy, Jesus becomes a test of man's affinity for the truth, and belief in him, which is the condition of eternal life bestowed by him, is possible only in those who are already children of light. There are various names for these contrasted states which produce belief or

¹ 6 : 39, 40, 44.

² 3 : 3-9.

³ 5 : 21-27.

unbelief. Men are, for example, children either of God or the devil; of light or darkness. Or more concretely, they are doers of good or evil.¹ This is precisely the opposite of the ordinary Christian truth, that belief in Jesus makes men sons of light or darkness. The doctrine of this Gospel is that the sonship produces the belief, instead of the belief the sonship. In like manner, the Spirit of truth, part of whose work is to convince the world, the world cannot receive, because it does not behold or know him.² Men who are of the truth hear his voice. All this might be taken as meaning that men must be changed before they believe. But the passage which makes the condition of belief doing ill or doing truth, removes this possibility. No, the evident teaching is that previous to Christ's coming there were other like agencies, such, for example, as the law, or the Greek philosophy, which divided men into classes, disclosing in them affinities either for good or evil, and that when Christ came with the fulness of light, men were drawn to him, or repelled from him, according to their previous attitude toward the dimmer light that preceded him. This is very different from the anthropology of the parables, according to which human nature as such has this affinity for the truth. It is another reading of the parable of the sower and of the tares, which deals with the secondary truth that there are differences among men which determine their present attitude toward the truth. The difference between the two is that the one goes on to the ultimate fact of the essential aptitude of humanity for the truth which the other denies.

Under this general head, that the gift which Jesus has to bestow is life, come those passages which com-

Pre-Christian influences for good.

¹ 3:19-21; 8:38-47.

² 14:17.

Jesus the
nourish-
ment of
eternal life.

pare him to the various elements which feed life. He is the bread of life,¹ the light of life.² He is the vine, of which the disciples are the branches.³ It is a curious turn which is given to the statement that he is the bread of life, that, instead of allowing this to remain as a general figurative statement of his ministering to the spiritual life of men, he explains it of his flesh, which he will give for the life of the world. In all probability this refers to the sacrament of the Lord's Supper. Its relation to the words of institution, "This is my body," and "This is the new covenant in my blood," is too obvious to be set aside. And this being the case, there are two parts of its exposition of the sacrament which command attention. The first is the emphasis of the fact that the sacrament is a ritual embodiment of the general truth that Jesus is, especially in his death, the food of the spirit. His death is not, according to this, a sacrificial appeasement, a satisfaction for sin, in which case the eating and drinking would be out of place. But, as the supreme good of life is to be found in self-sacrifice,⁴ Jesus becomes, by this supreme act of self-sacrifice, the inspiration of the spiritual life, to which this gives the key. The second fact is brought out in the statement which translates the eating and drinking into faith.⁵ There is, therefore, nothing magical about the elements, which makes the mere eating a means of grace, but the benefit depends on the faith of which the eating and drinking are signs. As when we speak of drinking in beauty or truth, or say of anything satisfying that it is meat and drink, so we speak of eating and drinking of our Lord's self-sacrifice.

This accords strictly with everything that is said

¹ 6: 32-59.

² 15: 1-8.

³ 6: 35.

⁴ 8: 12.

⁵ 12: 24, 25.

in this book regarding the death of our Lord. There is absolutely nothing implying divine appeasement, while there is much which places the death of Jesus among the things which contribute to the spiritual life of man. For example, in the passage just quoted, the reason alleged why the flesh of the Son of man is true food, is that he has life in himself, just as the Father has life in himself, that is, a creative life, and in the case of man a life which is light.¹ So, when Jesus sees in the application of the Greeks to see him a sign that the time has come for his glorification, and that the glorification is to be through his death, the fact is put on the same general ground as in the Synoptical discussion, viz. that to lose one's life is the only way to save it.² It becomes thus a general principle, which brings his death under the common laws affecting human life, and not into a class by itself. He makes his cross, not that by which God is to be appeased, but by which men are to be attracted.³

The death of Jesus.

The condition of this spiritual life is faith. This is, primarily, belief in Jesus himself.⁴ But the reason alleged for this belief, and other statements about it, are such as to emphasise the correspondence of Jesus with the eternal truth of things, and so make faith a spiritual act, drawn forth by the power of truth to command belief. The result of abiding in his word, by which is meant a persistent belief in him, is knowledge of the truth, and the truth sets free.⁵ He that is of the truth hears his voice.⁶ On the other hand, because he speaks the truth men do not believe him, and they are of the devil, who is a liar from the beginning.⁷ Spiritual affinities decide both ways. The same thing is expressed figuratively when belief

Faith the condition of this life.

¹ 1:3, 4.

² 12:32.

³ 8:31-36.

⁴ 8:43-45.

⁵ 12:23-26.

⁶ 3:15-21.

⁷ 18:37.

in Jesus is identified with coming to the light.¹ They are exhorted, while they have light to believe in the light; and he has come, a light, that they who believe may not walk in darkness.² On still another side, belief is identified with appropriation of spiritual food.³ All this connects together not only belief and reason, but also faith and its results. The effect of faith is almost invariably eternal life.⁴ But this connection between faith and light, spiritual food and the like, means that it introduces them to those agencies which produce and sustain this life. On still another side, faith recognises a representative side of our Lord's manifestation. Belief in him is belief in God. He who believes in him has put his seal on this, that God is true, because he whom God has sent speaks the words of God.⁵ It is the one who hears his word and believes on him who sent him, who has eternal life.⁶ The work of God is to believe on him whom he sent.⁷

Faith the
work of
God.

It is an indication of the difference between the Synoptical and the Johannean point of view, that the fourth Gospel declares that the work of God is to believe on him whom he has sent.⁸ It is the difference between the personal and impersonal bent of the one and the other. The subject of the one is the kingdom of God, and of the other our Lord himself. Whenever belief is spoken of in the Synoptics, it is belief in the glad tidings of the kingdom of God. But the spiritual act which harmonises best with the idea of the kingdom is not faith, but obedience. To be subjects of the kingdom is the idea that it presents of human life. And this is what the Synoptics emphasise. It is, to

¹ 3: 15-21, 32-36.

² 12: 36, 46.

³ 6: 26 sq.

⁴ 3: 15, 16, 36; 6: 40, 47.

⁵ 3: 31-36.

⁶ 5: 24; 17: 8.

⁷ 6: 29.

⁸ 6: 29.

be sure, an obedience which is both inward and outward, but primarily inward; but the essential idea is obedience; the standard is law.

On the other hand, with the personal subject of the fourth Gospel, faith becomes the equally natural demand. Jesus appears making a claim, which is in debate from beginning to end of the book, and his demand is therefore belief. There can be no doubt of the relative importance of the two. Belief is the inspiration of goodness, and when it is complete, its sure fruit is goodness. But it is not itself goodness. It needs to add to itself other qualities before it eventuates in goodness. And it is the goodness itself that is the real goal, the ultimate divine command. This is apparent from the relative position of faith and love in the Christian scheme, even as expounded by Paul. Faith, hope, and love are to him the things that abide, and the greatest of these is love. But love, Jesus says, is law.

The natural-
ness of faith.

But while there is this emphasis on faith, there is no opposition of faith and works. When our Lord declares that his flesh is the food of the Christian life, and that faith is the real partaking of it, he makes his self-sacrifice to be the thing which imparts life, and thereby gives the highest ethical quality to faith. And everything the book says about the eternal life, and about the faith which is the condition of it, emphasises the same high ethical note. But besides this ethical quality of faith itself, there are passages which make obedience, rather than faith, the condition of blessing. In one place obedience and faith are used interchangeably, obedience in the second clause being substituted for faith in the first clause.¹ In another passage, eternal life is conditioned, not on belief, but

Faith and
works.

on keeping his word.¹ In another passage, this condition is not the merely general one of keeping his word, but the hardest command of all, that a man hate his life.² And service of Jesus is made identical with following him in his path of self-sacrifice. In the last discourse of Jesus with his disciples, love of him is emphasised rather than faith, and obedience is made the test of love.³

The virtues emphasised in this Gospel.

The virtues selected for mention and emphasis in this Gospel are self-sacrifice,⁴ humility,⁵ and love,⁶ the test of which is again self-sacrifice.⁷ We note in this enumeration, first, its emphasis of self-sacrifice. It makes this the source of our Lord's spiritual power, and imitation of it the condition of his blessing. Secondly, we notice the comparative meagreness of the list. The great excellence of this book is the magnifying of the inner life, a life that has its roots in belief of the highest things. Is there any possible flaw in this conception? Yes, there is a subtle danger, and it is the danger from which Christianity has suffered from the beginning. There may be so much attention given to the roots of things as to miss the fruits. It is a great thing to be told that what Christ bestows on us is life, and that this life has its roots in faith in Christ. But if the revelation does not go on to tell us the meaning of this in terms of human relations and conduct, if life and faith do not turn their light upon our lives, and show us the things to do, this great thing is after all defective. The meagre list of virtues in this book reveals just this defect. Thirdly, the love enjoined here is love of Christ's disciples for each other. It is enjoined, too, as the new command-

¹ 8 : 51.

² 12 : 24.

³ 14 : 15 ; 15 : 10, 14.

⁴ 6 : 51-58 ; 12 : 24 *sq.*

⁵ 13 : 1 *sq.*

⁶ 13 : 34, 35 ; 15 : 12 *sq.*

⁷ 15 : 13.

ment, the hitherto undiscovered duty which our Lord brings out of the treasure house of his thought just as he is about to leave them, and when the flowering out of his own life into its perfect beauty enables him to sum up its lesson in a single word. And this is one side of that beauty. The love of God and his Christ begets in us love of everything like them. It makes us love beauty, goodness, truth, and every one in whom these things dwell. But if this is Jesus' last word, then his last word is not the last word, and we shall have to seek for ultimate truth elsewhere. No, the one word which the Christ-life has to utter is love, unlimited love, and its highest manifestation is not love of like things, but of unlike, the love of the righteous God for sinful men. This Gospel says, "Greater love hath no man than this, that a man lay down his life for his friends." Jesus says, Far greater love is mine—for I lay down my life for enemies.

Can we not see at last where this comparative study of the New Testament books is leading us? The supremacy of those books which contain the words of Jesus himself is that they incorporate with the other elements of the religious life the regulative will. Here, for instance, is the Gospel of the contemplative life, which, beholding as in a mirror the glory of God, is changed into the same image from glory to glory. The belief is that, with this beholding, life will take care of itself. Life will never take care of itself. Among other things, after the most perfect vision, it has to ask what aspirations, principles, affections, belong to life, and then to cultivate the will to embody these things. Here is the common defect of all religions. They fail to marry religion to the common life. Christ did not stop short of this final word, but if we leave him for even the greatest of his disciples, we are in danger of missing it.

The supremacy of the words of Jesus.

The Holy Spirit.

This Gospel contains the fullest statement about the Holy Spirit to be found in the New Testament. In these writings throughout, he figures in the same general way as the immediate source of divine gifts, of revelations and miracles, especially of those manifestations of the divine in our Lord, and of that grace in the regenerate man by which he resists the law of sin, and brings forth the fruit of love, joy, and peace. In the book of Acts, Pentecost is introductory to the whole history, as the descent of the Spirit at the baptism of our Lord is in the Gospels. The special part of the Johannine exposition, as we should expect, is the relation of the Spirit to Christ, showing how the transfer of the centre of gravity from our Lord to the Spirit is justified in a writing in which Jesus has been the central figure. He takes the place of Jesus as a helper to his disciples, and has this advantage over him, that he is permanent whereas Jesus is only temporary.¹ Owing to this fact, he will guide them into all truth, while Jesus at the last has many things to say which they cannot bear.² It is by Jesus' own act, and to subserve his purposes, that the Spirit is sent.³ He represents not himself, but the Son, as the Son in his turn represents the Father. He takes of the things of Christ, to reveal to us, and he speaks only what he hears.⁴ The coming of the Spirit is really Jesus' own return to his disciples, so complete is this identification of the two.⁵

Eschatology.

The eschatology of the fourth Gospel is very slight. What there is of it is of the same pattern as the New Testament eschatology generally. But it is quite characteristic that this book, with its tendency to rationalise everything, should have little to say about a subject so prominent in other books of the New

¹ 14 : 16.² 16 : 12, 13.³ 16 : 7.⁴ 15 : 26 ; 16 : 13-15.⁵ 14 : 16-24 ; 16 : 13-24.

Testament. The general teaching of the book is that the final award is life. But life is not a thing for which one has to wait; he who believes has it already. And on the other hand, he who does not believe is condemned already, because he has not believed. As these two awards are made in this life, so the judgment on which they are based belongs to the same time, the impressive present of this book.¹ Yet there is a last day, and at that time Jesus consummates his gift of eternal life by raising up those who believe.² He raises all men alike also,³ but there must be some special sense in which he raises only believers. While the essential thing which he bestows is immediate, the future contains what the present does not. And while the word is not used, it is evident enough that this future reward is, as usual, heaven. That is the meaning of the "many mansions,"⁴ and of the prayer, that his disciples might be with him.⁵

It is a good lesson in the art of discriminating between the different writers, to notice how Paul puts the essential salvation into the future, and calls the present gift of the Holy Spirit simply a pledge, while this book dwells only slightly on the future, and emphasises the immediateness with which whatever is essential in salvation follows belief. Only one thing is said about Jesus' own coming, except what has already been pointed out as identifying his coming with the Holy Spirit. And while this one thing — the possible tarrying of the beloved disciple until the coming of Jesus — is enigmatical, it agrees with the teaching of the New Testament generally as to his coming in the near future.⁶

The attraction of this book, which leads many theologians to put it at the head of the list of New

Paul and the
fourth Gos-
pel.

¹ 3 : 16-21.

² 5 : 29.

⁵ 17 : 22-26.

² 6 : 39, 40.

⁴ 14 : 1 *sq.*

⁶ 21 : 22, 23.

The "spirituality" of the fourth Gospel.

Testament books, is its exaltation of the person of our Lord on the one hand, and its spirituality on the other. But it needs to be clearly understood just what gives it this character. Both its doctrinal treatment of Christology and its spiritual method have their roots in Alexandrianism. And Alexandrianism is a very specialised scheme of thought, no mere general spiritual attitude of mind, but a very definite philosophy. For example, in this philosophy, the essential thought underlying everything else, but especially its doctrine of the Logos, is the transcendence of God. He not only transcends the universe, but he necessarily transcends it. Hence the essential thing, next to this transcendence, is mediation. Something must bridge over this gap, and the mediating agency must on the one hand be an emanation from God, not a creation, since the agent of creation must be outside of it; and on the other hand it cannot be God himself, since the old difficulty of transcendence and incommunicability would return. Again, while God is himself transcendent, it is equally necessary that the mediating Logos be immanent. The difficulty with which we start does not belong to a purely transcendent scheme, in which God fashions his material like a carpenter, or a sculptor, but the creative agency must be life, and life of course, as a matter of observation, sits within, is no external artificer. It is just because creation is an immanent process that a transcendent God cannot be the immediate agent of it. Immanence as the actual process of creation is one of the dicta of this philosophy, and its first problem, therefore, is the reconciliation of this with the transcendence of God. Of course incarnation involves immanence, as well as creation, and therefore it is the Logos that becomes incarnate in the Messiah. For this is where Alexandrianism and Christianity come together. Christianity was not

in search of a philosophy of creation, when it adopted Alexandrianism, it was looking for a philosophy of incarnation. There was no doubt that Jesus was object to God; his praying, and his title, Son of God, show this. Was there any way in which he could become subject? Alexandrianism becomes contributory to Christian thought because its hypothesis of the divine idea, or word, of creation met this need.

But the doctrine of the Holy Spirit in the fourth Gospel is not, directly at any rate, the product of Alexandrianism. The Logos is himself the immanent principle in God. He indwells in man, as well as in creation. The life is the light of men. But it is evident that the Spirit is in the last analysis the immanent principle in Christianity. The reason for Christ's statement that the coming of the Spirit would more than make up for his own departure is probably, from the whole spirit and character of the book, that he compares the indwelling of the Spirit with his own companionship. He dwelt with the disciples; the Spirit dwells in them. There are two considerations which will help us to clarify this somewhat difficult matter of the relations of the Son and Spirit in a book in which they are drawn out as they are here. (1.) The Logos is in its very idea a principle of incarnation, rather than immanence. It is, in its original meaning, act, rather than part, in God. It is the divine thought, not the divine mind, that is hypostatized. And the property of thought in the process of creation is incarnation strictly, rather than immanence. The Logos is hypostatized, and endowed with creative life, but it is thought, rather than mind, that is so hypostatized. The incarnation is thus not an isolated fact. It is really the process of creation, which is a continual incarnation of the divine thought, and it is this which culminates in the Messianic incar-

The Son and the Spirit in the fourth Gospel.

The Incarnation vs. divine immanence.

nation. The Spirit, on the other hand, is strictly the principle of immanence in the Divine Being. Humanity is, in this system an incarnation, as are trees and animals on the one hand, and our Lord on the other. But, besides the incarnation, which is the beginning of life in both man and the Son of man, the representation of this book is that there is a continual indwelling of God, and the principle of this indwelling is the Spirit. It is this distinction of incarnation and immanence which differentiates Christian Alexandrianism, as represented in this book, from Alexandrianism proper, and it is this also which enables us to differentiate the functions of the Son and the Holy Spirit. (2.) The second consideration is, that our Lord himself becomes identified in the fourth Gospel with the Logos of which he is the incarnation, as he is nowhere else. He speaks the things which he has heard in heaven, he prays the Father that he may be restored to the glory that he had with him before the world was, and he promises to send the Spirit. Owing to this identification, the two are identified in the thought of men, so that it is the incarnate Logos, the Christ, of whom men inevitably think in this connection. He becomes the object lesson, the *Deus in petto*, through whom the unknown God becomes known to us.¹ It is thus not the principle of incarnation, the incarnating Logos, but the incarnate Logos himself, who comes to us in the Christ, and it is properly not immanence but incarnation that we associate with him.

The practical importance of the Logos philosophy.

But while this philosophy of the Divine Being is thus speculative in its main interest, its occasions are intensely practical. Jesus dwelt in the thought of his first disciples as one with whom they had associated here, and who ruled things in this world after his

¹ 1:18.

departure into heaven, — on both sides an objective relation. To Paul, who had not this association, he became a mysterious being, who dwelt in the Christian, and the Christian in him, but one in whom the incarnation of the divine figured only slightly. The human life of Jesus, in which he embodied the divine, and revealed to men finally what God is, is only now beginning to occupy the place in Christian thought which belongs to it, because that thought has been so largely Pauline. The Johannean thought has this distinction, that it combines the two. Jesus is to men life, light, food, drink, things which involve both incarnation and immanence, since it is only by his embodiment of essential divine qualities, that he can possibly fulfil these supreme spiritual offices for men, and on the other hand, a personal indwelling is the divine method of communicating these gifts. But the actual indweller is the Holy Spirit, who takes of the things of Christ and reveals them to us. This text on the one hand, and the statement, "He who has seen me has seen the Father," sum up for us the theology of the fourth Gospel, giving us its three constituent parts: transcendence in the Father, incarnation in the Son, and immanence in the Holy Spirit.

But the vague impression of spirituality left by the book needs to be replaced by definite ideas still more in regard to its doctrine of men and redemption. The feeling that New Testament theology has its culmination in this book, is so far from the book's own depressing view of human nature that it shows better than anything else could the need of clear and definite views of the progress of doctrine in the different parts of Scripture. The world in this book is essentially evil. Moreover, it is finally evil, it is an impracticable world. And yet we shall miss the true value of this book, if we see in this pessimism anything peculiar,

The doctrine
of redemp-
tion.

rather than something in a sense common to the situation. The situation was depressing for a lover of his kind, and election, not universalism, was the only inference possible. The time given to do all that could be done for the world was already past at the writing of this book. The end had not come yet, but in the First Epistle the writer speaks of this as "the last time."¹ And although Paul had skimmed over the Mediterranean world, and the intervening period had added some little to this result, the coming of the Lord, now expected at any time, would find a practically unconverted world.

Pessimism
as to the
world.

This would not disturb so much a person holding the Jewish Messianic view, but to one who regarded the Messiah and his work in the spiritual light of this Gospel, the higher ideal only darkened the reality. As at the present time, when the externals of the Church tell so different a story from its effects on society, its results in the actual bettering of human affairs; so at that time, if the work of the Messiah was spiritual in the absolute sense of this book, it was evidently a work, not for the world, but for an elect people whom the Messiah chose out of the world. To make the situation still worse, the essential feature of this winding up was a final judgment, in which the question was, not what the Messiah had been able to accomplish for men, but what the attitude of the world toward him revealed about the world. And the only answer possible was, that it was an impracticable world. If only the time could be extended, either here or beyond, there would be no incompatibility between the great work that Christianity proposed for itself, and the time allotted to it. But, as it was, the situation itself is furnished by the

¹ 1 Jn. 2 : 18.

facts, and this book attempts to find a place for it in a reasonable world. And since the possibility of anything but extreme grace in God disappears with the advent of our Lord, the only explanation is an irredeemable world. This is, therefore, the view which this book necessarily takes of humanity. As such, it is hopeless, and there is hope for only a few chosen out from it. But why chosen? Ultimately of course, because of their faith in Christ. It is only this which finally makes them sons of God.¹ But men are already classified before this. They have aptitude for this belief, or, on the other hand, a general inaptitude for truth, which makes this belief impossible to them.² It is men already classified as good or evil, who come to the light or refuse to be put to the test by it. It is because men are already Christ's sheep that they hear his voice, while those who are not his sheep cannot hear. Even when the Spirit comes, whose office it is to convince the world, the world cannot receive him. Finally, bad men are children of the devil, who was a liar from the beginning, and how can they be expected to receive the truth? It is only necessary to finish this picture by adding that this is true of mankind generally, to make it a gloomy showing for humanity. But this, or something like this, was necessary to rationalise the situation to one thinking that he stood on the confines of this world, immediately facing a judgment which disposed of men finally. The writer justifies it by the presence in the world, first of our Lord himself, and then of the Spirit. His idea is, evidently, that in them God is giving the world its last chance. The Logos before his incarnation has been in the world, the light shining in the darkness, but the

Justification
of despair as
to the world.

¹ 1:12; 3:15 sq.; 12:36.

² 3:19-21; 6:65; 7:17; 8:44; 10:26 sq.; 14:17; 17:9, 14-16.

darkness apprehended it not. Then comes the incarnation, revealing to men, as the law and the immanent Logos could not, the graciousness and truth of God. But they did not receive the incarnate Word. Finally came the Spirit, whose office was to convince the world, but the world could not receive him. And now the writer stands at the end of things; and for the world at large, the end is as the beginning. The world's treatment of the creative Word is simply a prophecy of its treatment of the incarnate Word, and of the Spirit, and the result of the whole process is the condemnation of the world. It could not be helped, it was self-condemned from the beginning. It is an impracticable world.

This result was not unexpected to a Jew. The idea of a divine election, not of a world redemption, was not new to him. Christianity had changed the terms of the election from nationality to the spiritual condition for which the elect nation stood. The elect were no longer Jews, but believers out of every nation. But the idea of election stood as the divine programme of the world. An elect few were the final vindication of the theocracy.

The three
great char-
acteristics of
the Gospel.

In affixing the values of this New Testament book, these three things are to be especially remembered: (1.) That it insists on transcendence, incarnation, and immanence, as three steps in the self-revelation of God; or rather, on incarnation and immanence as two steps in the self-revelation of the otherwise transcendent and incommunicable God. (2.) That it dwells on the spiritual office of Christ and the spiritual meaning of redemption. (3.) That it is forced, by the universal belief of the first century in the coming of the final judgment before the death of all of Christ's contemporaries, to despair of the world's salvation.

CHAPTER III

THE FIRST EPISTLE OF JOHN

THERE would have been little necessity to treat this epistle separately from the fourth Gospel, if it were not one of the absurdities of criticism to deny their common authorship.¹ For while there may be a possibility that two writings so different as Galatians and 1 Timothy should come from the same person, there is no psychological possibility that two writings so alike in their unique doctrine and style as the First Epistle and the Gospel of John should come from two persons. The peculiarity of the style is as marked, for example, as that of George Meredith. Nobody else in the whole history of literature ever wrote after this unexampled fashion. A style in which there is absolutely no progress, but a continual recurrence of theme, and combining this peculiarity with a very marked distinction and elevation of thought, and beyond this, a peculiar way of combining these and other characteristics, is inimitable. Then, too, this likeness of theme and

The author-
ship that of
the fourth
Gospel.

¹ On the authenticity, date, etc., of First John, see : Salmond, Art. "Epistles of John," Hastings' *Dict.* ; Weiss, *Introduction to the N. T.*, II, 174-197 ; Holtzmann, *Einleitung in das N. T.*, 475-481 ; Zahn, *Einleitung in das N. T.*, II, 564-576 ; Gloag, *Introduction to the Johannine Writings*, 215-263 ; Westcott, *The Epistles of John* ; Weiss, *Die Briefe des Apostels Johannes*, (Meyer series) ; Lücke, *Kommentar über die Schriften des Evangelisten Johannes* ; Haupt, *The First Epistle of John* ; Bacon, *Introduction*, etc., in this series. On the teaching of the Epistle, see bibliography under "Gospel of John."

phraseology is unmistakable. The Word which was from the beginning with the Father, whose essential quality is life, and which was manifested unto us, is the starting point of both writings.¹ The manifestation is a coming in the flesh in both.² Christ is not only life but light. Only, in the epistle, his office as such is not only to become the light of men, but to show that God is light.³ The irreconcilableness of the world in what is recognised as the last time, and the resulting doctrine of election instead of a world redemption, is coincident with the pessimism of the Gospel.⁴ The emphasis on love, and the title given it of a new commandment, and on the other hand the restriction of this to love of the brother are the same in both writings.⁵ The emphasis of the spiritual meaning of redemption is the same. The incompatibility of belief in Christ with sin, and the identification of the love of God with the keeping of his commandments, is the dominant note of this book. The witness of the Spirit, the gift of the Spirit, and the inward anointing with the Spirit, are the same in both writings.⁶ Throughout, this is no mere harmony of teaching, but the constant recurrence of the same phraseology, — a phraseology which is unique among the books of the New Testament.

The subject
of the
epistle.

The subject of the epistle is the revelation of God in Christ, and the obligation which this lays on the Christian. The agent of the revelation is not simply the historical Christ, but the Word which was from the beginning, and was manifested to us.⁷ The substance of the revelation is that God is light, unmixed

¹ Jn. 1: 1-14; 1 Jn. 1: 1-4.

² Jn. 1: 14; 1 Jn. 4: 2, 3.

³ 1 Jn. 1: 5-7.

⁴ 1 Jn. 2: 15-17; 3: 1, 13; 4: 4, 5; 5: 4, 5, 17.

⁵ 1 Jn. 1: 15-17.

⁶ 3: 24; 4: 13; 5: 6 *sq.*; 2: 20, 27.

⁷ 1: 1-4.

light, and the obligation that this lays on the believer is, that he walk in the light.¹ The effect of this is to create a fellowship of children of the light, this note of fellowship being emphasised throughout the epistle. But this does not mean the absence of sin: the effect is rather the forgiveness of sin, and the purification of the believer, through the death of Christ. He is the propitiation for our sins, a propitiation which is not confined to us, but extended over the world. But the writer evidently sees that the forgiveness and expiation of which he speaks may be taken unspiritually, as if God could be rendered propitious to any one whose conduct does not please him, but who pleads merely an objective expiation. No, the propitiator comes with commandments in his hands, and it is useless for any one to plead a knowledge of him which does not involve keeping these commands.²

Propitiation.

But the propitiator brings not only commands, but an example for men to follow.³ Moreover, these general ideas of command and example need specialising. There is one commandment which stands to the front, the command to love, not the strange world, but the brethren.⁴ There is room for a little doubt here whether "brother" is confined to the members of the Christian community, but the use of the collective term, "the brethren" removes this small doubt.⁵ Also the use of the reciprocal pronoun which evidently includes only those who exercised the faith of the first clause.⁶ Another passage limits the terms still more explicitly, making love of God, who begets in us a new life, show itself in loving others who are also begotten of him.⁷ With these is contrasted the world, which they are bidden not to love.⁸

Ethics.

¹ 1:5, 6. ² 2:6. ³ 3:14-16. ⁷ 5:1.
⁴ 1:7-2:6. ⁴ 2:15-17; 2:7-11. ⁶ 3:23. ⁸ 2:15-17.

Believers
and the
world.

The situation is a peculiar one, and requires careful statement. The quality which distinguishes believers from the world is love, and, therefore, the love which they have for each other is the love of lovers, and the repugnance which they have to the world is repugnance against haters. This is all a legitimate manifestation of the Christian spirit. But there is another sense in which they are to love the world, and the difficulty with this epistle, as of the fourth Gospel, is that, when it comes to emphasise the thing in man which manifests the light, it is not this love of humanity as such, but the love only of those possessing the same spirit as themselves. Like the same limitation in the fourth Gospel, this is a result of the supposed situation at the end of the world, and of regarding that as the end of the human probation. It does not result from any limitation in the love and grace of God, but from the incorrigible evil of the world. Love, certainly as an active principle, ceases with this finality anywhere. For example, we are not supposed to love the devil, and this book and the fourth Gospel both regard the world, with the slight exception of the little company of believers, as children of the devil.

Antichrists.

The sign that it is the last hour is the existence of antichrists. These are men who incarnate the spirit of hostility to Christ, while professing Christianity. The writer refers to the prophecy of one whose coming is the sign of the very last time. These antichrists are inferior incarnations of the same spirit whose presence in the world is a sign of the immediate coming of the Antichrist, of whom they are the forerunners. These are the first heretics, that is, men professing Christianity, but denying what are regarded as its essential features. The point of their heresy is a denial that Jesus is the Messiah. Of course, in its

ordinary sense, this would make them not heretics, but unbelievers. It is a constructive unbelief, a belief which is a virtual unbelief. Moreover, this unbelief in the Son constitutes a virtual denial of the Father.¹ It is easy to identify this heresy by the statement, that this is he who came not by water only, but by water and blood. Cerinthus maintained that the man Jesus and the heavenly Christ were two persons, of whom the latter descended on the former at his baptism, and left him before his crucifixion, since it was impossible that the Christ should suffer. Over against this, the writer makes the statement that Christ was manifested in the death, as in any part of the life of Jesus. Moreover, this error eliminates from the account the agency of the Spirit in the life of Jesus, since it substitutes the Christ for the Spirit at the baptism. This occasions the statement that there are three witnesses to the identity of the man Jesus with the eternal Christ, viz. the Spirit, and the Water, and the Blood.² These heretics were characterised not only by this specific error, but by practical and principled antinomianism, which allowed men to neglect works of the law, and yet to contend that they were without sin, since they believed. Hence the apparently needless statement, that sin is lawlessness,³ and the persistent return throughout the epistle to the elemental truth, that for a man to profess fellowship with God, and yet walk in darkness, is to constitute himself a liar. The same opposition to antinomianism appears in the seeming truism, that he who doeth righteousness is righteous, after the example of Christ's righteousness.⁴ The statement which follows, that whoever is begotten of God doeth not sin, is to be taken of the general conduct of the children of God,

The heresy
attacked.

¹ 2 : 18-23.

² 3 : 7, 8, R.V.

³ 3 : 4.

⁴ 3 : 7.

not as a statement of their absolute sinlessness.¹ Neither the birth from God, nor from the devil, which are given as the roots of this righteousness on the one hand, and of this unrighteousness on the other, is an original state. In the Johannean theology, men are by birth children of neither God nor the devil, but of the flesh, a natural state capable of transition into either. In this state, men become subject to these supernatural influences of good or evil, and pass into one or the other fixed state. But while the flesh is not a fixed state, it has a bias toward evil, so that the world as such comes into the fixed state of evil, and only a small company pass into the fixed state of good as the children of God. Men are represented as passing out of death into life, out of sin into righteousness, but faith becomes impossible to him who once is begotten of the father of lies, and on the other hand, a life of sin, not single acts of sin, becomes impossible to the children of God.

Love as the
mark of the
son of God.

The epistle passes now from righteousness in general to love in particular, as the mark of the son of God. This love is limited as we have seen, but it remains true that the characteristic of the Christian community is love, and of the outside world, hatred. Moreover, this love is no fruitless sentiment, but intensely practical. Just as he who is righteous doeth righteousness, so he who loves does loving acts. He must be ready, like Christ, to lay down his life for the brethren, and any one who professes love to God and looks with indifference on his brother's needs is a liar.²

Faith.

But righteousness consists not only in love but in faith, a faith which brings the believer into mystical union with Christ, but which has its practical test once more in keeping his commandments.³ This belief is

¹ 3:9; compare 1:8.

² 3:10-24.

³ 3:23, 24.

something which has to be discriminated. There is a spirit of error as well as of truth abroad in the world, and some of those who profess to teach the faith are possessed of the one, some of the other.¹ The test is the belief in Jesus as the Messiah come in the flesh, not in the man Jesus who was in the flesh, and upon whom descended the eternal Christ between his baptism and crucifixion. This spirit of error is that of the Antichrist, who is already in the world, not *in propria persona*, but constructively, in these inferior embodiments of the same heretical spirit. Here, therefore, is another limitation of the love which is to characterise them. They are to discriminate in this love, not only between believers and unbelievers, but between true and false believers.² This leads up to the most radical statement of the identity of the religious and ethical principle to be found in the New Testament. Love is the ethical principle of Christianity, and commonly the statement of its relation to the religious principle, the dwelling of the soul in God, is that the possession of the religious principle necessarily involves the possession of the ethical principle. But here we have the reverse statement, that to dwell in love is to dwell in God. A man may seem to himself and to others a disbeliever, but if he has love for the law of his conduct, he is really no disbeliever, but a true dweller in God.³

Religion and ethics.

The only important remaining teaching is in regard to the sin unto death, for which men are not bidden to pray. Really, this is more puzzling than important. The writer is talking of the sins to which believers are subject, and distinguishes between those which are mortal and those which are venial. Evidently, the sin that is mortal is the sin by which believers actually pass out of spiritual life into spiritual death, a lapse

The sin unto death.

back into the world. But inasmuch as life comes through the faith or knowledge of God in Christ, the sin unto death is conscious or constructive loss of that faith.

This insistence on a correct belief in regard to the superhuman side of Jesus' nature and origin places this book among those in the New Testament in which *pistis* has been developed into *gnosis*, belief into knowledge. And especially the identification of saving faith with this *gnosis*, making error in regard to this matter a constructive unbelief, a lapse from faith, and the men who teach it an incarnation of the spirit of hostility to Christ, forerunners of the Antichrist, indicates an advanced stage in the development of the Gnostic faith.¹

¹ CERINTHIANISM AND THE DATE OF THE FOURTH GOSPEL.—The date of the Johannean writings, which has been a matter of the convergence of a number of more or less convincing signs, all of which leave the matter more or less in doubt, owing to the absence of any one sure sign, is fixed by the allusion to Cerinthianism in the First Epistle. As long as the heresy spoken of was treated in a vague way as a sort of Gnosticism, or with slightly more definiteness as Docetism, no special value was attached to it as a chronological datum (4:1-3; 5:6-8). But Cerinthianism is definite in both its marks and date, being associated with the one person whose name it bears. His period marks the very close of the century, from 97 A.D., on. This would make the time of the opposing Johannean writings probably the beginning of the second century. If John himself is their author, therefore, it would constitute a remarkable literary phenomenon, standing quite by itself in the history of letters, being no more nor less than the production of writings which are in the front rank of New Testament books by a centenarian. The association of them with John is not unwarranted probably, owing to the presence in them of his influence and teaching. But probably their Alexandrianism is due, not to John, but to the writer himself, who put the apostle's actual teaching into this speculative form.

SUMMARY

The books of the New Testament are divided into the following groups:—

The groups
of N. T.
writings.

1. The Synoptic Gospels, giving the teaching of Jesus.

2. The early teaching of the Twelve, given in the first twelve chapters of the book of Acts.

3. The Pauline Epistles, including Galatians, 1 and 2 Corinthians, Romans, Philippians, Philemon, and possibly 1 and 2 Thessalonians.

4. The later teaching of the Twelve, including the Synoptical Gospels, James, 1 Peter, and the Apocalypse.

5. The Alexandrian Group, including (1) Ephesians, Colossians, 1 and 2 Timothy, Titus, Hebrews, 2 Peter, Jude, and (2) the Johannean Writings.

The Synoptic Gospels belong to the later teaching of the apostles, not to the earlier teaching. This is proved by the liberal attitude of these Gospels toward the ceremonial parts of the Mosaic code, a liberalism from which the apostles reacted in their early teaching. Ephesians and Colossians are not included in the Pauline writings because they are distinctly Alexandrian in their teaching, whereas Paul was not an Alexandrian, but a Pharisee in his theological thought. (See 1 Cor. 1: 17–3: 23.) The wisdom against which the apostle contends in this passage, means an attempt to interpret Christianity in the terms of a secular philosophy; and the only secular

Justification
of this
classifica-
tion.

philosophy applied to this use was Alexandrianism. See also Gal. 1:14, where Paul describes himself as a zealous Pharisee.

The Pastoral Epistles are classed as un-Pauline, partly because of their Alexandrianism, but especially because of their appeal to authority. The authority appealed to is that of the Church, which implies a united Church, teaching one doctrine, whereas the Jewish and Gentile churches were divided in their doctrinal teaching.

2 Peter and Jude belong, by the character of their teaching, to the Alexandrian group of writings, rather than the apostolic teaching. Their minute resemblance shows their interdependence, with the probability that Jude is the earlier of the two. 1 and 2 Peter are separated from each other by a verbal dissonance which makes it impossible to refer them to the same author.

The Johannean writings are all so persistently connected with the name of the Apostle John as to make it improbable that the connection means nothing. Probably they were written by some disciple of John, who put his teaching, in regard to the Master, in its present Alexandrian form. The reference to Corinthianism in the first epistle makes the probable date of this and the fourth Gospel in the beginning of the second century (1 John 5:6-8).

The teaching of Jesus.

The teaching of Jesus has for its subject the kingdom of God. This kingdom, which to the Jews meant their national independence and greatness as the favoured people of God, Jesus spiritualised. To him it meant the spiritual rule of God in the hearts of all men. This kingdom he came to establish, without force, by the persuasions of truth.

The law of the kingdom, which in the Jewish view was a mixture of ethical principles and ceremonial

rules, he spiritualised, eliminating all the ceremonialism. The ethical principles he reduced to two: the supreme love of God and the equal love of your neighbour and yourself. This law he enforced by showing love to be supreme in God, so that he makes it his supreme requirement of men.

This spiritual teaching of Jesus the early apostles materialised, reverting to the Jewish view of the kingdom. They set up again the ceremonialism of the Mosaic code; they substituted force for persuasion, as the means of establishing the kingdom; and they narrowed the scope of the kingdom, making it Jewish, instead of universal.

The teaching of the early disciples.

Paul revolutionised this materialistic teaching of the Twelve, revoking again the ceremonialism taught by them. In fact, he insisted that salvation was impossible under the law which had the effect of making all men alike, Jews and Gentiles, sinners. He therefore substituted for the righteousness of the law, the righteousness of faith. This faith, under the old dispensation, he made to be faith in God, and under the new dispensation the faith in Christ, especially in the sacrificial death of Jesus, which is the distinctive element in the Pauline teaching. He made the Gospel universal, and himself set out to convert the Gentile world.

The teaching of Paul.

The universal sin of men he rationalised, tracing it back to the sin of Adam, whose individual sin became a race sin. He also located sin in the body or flesh of man, making it necessary to rehabilitate not only man's spirit, but his bodily part as well. The restoration of man's spirit he accomplished through the Holy Spirit, and the restoration of the body he accomplishes through the resurrection, which is not merely a raising of the body, but its change and glorification.

The element in this Pauline teaching which did

Paulinism
and the
Synoptics.

away with the ceremonialism of the law the early apostles adopted as their own; but the rejection of the law as a whole they steadily opposed. The Synoptical Gospels, which came from the circle of the Twelve, had their origin in this controversy, and were intended to show by the authority of Jesus that obedience to the law of God was not only a condition of his favour but, in the last analysis, the only condition of that favour. At the same time it was shown, also on the authority of Jesus, that the law was liberalised and spiritualised, becoming a law of freedom.

James
and the
Apocalypse.

The Epistle of James, which belongs to the same group of writings, though its authorship is uncertain, takes up the debate against Paul's doctrine of justification by faith without the works of the law, and shows that justification is by faith and works, with the emphasis on works. The Apocalypse, which is also of an uncertain authorship, engages in the same controversy, and denounces, without any delicacy of speech, Paul's doctrine of liberty in regard to eating meat offered in sacrifice to idols.

Alexandrianism
in
the N. T.

Alexandrianism, which is a philosophy of the universe, teaches that creation is impossible to God, since he is spirit and the universe is material, and in the Greek philosophy spirit and matter cannot mix. Creation, therefore, is through the agency of divine emanations, which are God's creative ideas become personal, and possessed of creative power. A lower order of these emanations is the angels who represent the ideas of individual things. In the early period of Christian Alexandrianism, this lower order of divine emanations was given a quasi-superiority to Christ, as he is the agent of redemption, while they are the agents of the higher work of creation. But in the later writings of this group, Jesus himself becomes the incarnation of the Logos, the supreme divine

emanation, who represents, not the ideas of individual things, but of the universe itself.

It thus appears that the purely spiritual teaching of Jesus becomes in the hands of the Twelve a materialised Jewish Messianism, in the hands of Paul, a return in part to the spiritualism and catholicity of our Lord's teaching, but, on the other hand, a mixture of theologising and priestism with that spiritual element; that in the debate between Paul and the Twelve, the early Apostles went back to the teaching of our Lord, writing the Synoptic Gospels to show his view in regard to the matters under controversy; and, finally, that in Alexandrianism the Gospel underwent its last transformation into a system of speculative philosophy. Conclusion.

Almost everywhere in the writings of the New Testament, however, no matter what their doctrinal peculiarities may be, there is present a dominant ethical and spiritual note, derived from the teaching and influence of Jesus, which was not able to keep out elements of change and deterioration, but was able to keep everything in subjection to itself.

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